A SYNOPSIS, Or short view of ESSENTIAL CHRISTIANITY In Part,

In which the first Fruits unto God, (or Saints) in the Apostles dayes lived. According to the Doctrine of Christ, and his Holy Apostles, beginning at the very foundation thereof.

With some *Explications* or *Enlargements* thereupon.

Tending to the Edification, Comfort, and refreshing of all sorts of People that fear God, and love Righteousness, without respect to any one particular Form; and yet not excluding all Form: And which may tend also to the encouraging of others that as yet regard not God, to turne to him in Submission, and the obedience of Faith.

By WILLIAM TOMLINSON.

A lover of all that are of a humble Heart, and that live the life of Righteousness, in whatsoever form they are.

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I *Call that* Essential Christianity *in which the Heart is truely turned from sin to God: In which state there be various degrees.* Some *are but as* smoking Flax, *where no flame of righteousness as yet appears, yet have they a love to Righteousness, and to God, these our Lord will not quench.* Others *are as* bruised Reeds, *wounded and bruised and bowed down under their transgression, and therefore are poor in Spirit, mourning under the body of Sin which they are made sensible of; and hungring and thirsting after Righteousness, which their Hearts long after: these holding on shall be filled.* Some *are not farr from the Kingdom of God but near it:* Others *are in the Kingdom, which consists in Righteousness, and peace, and joy in the Holy Spirit, or Holy Ghost; who have received the Spirit of Adoption, and are in the Sonship, walking in fellowship with the Father and the Son: and in all these States there be various degrees also. Now I call that* essential *in which these have their life, to distinguish*

from that which is outward and cir
cumſtantial, and may be taken up b
thoſe that love wickedneſs, and hav
a Spirit of enmity in them againſt tru
holines.

For there is no Form of Godlineſs o
of Religion, but a wicked man, and
lover of unrighteouſneſs may take it u
and that as well now, as under the mi
niſtration of the Law, or as in t
Apoſtles dayes, when ſome had a for
of Godlineſs and yet denyed the Pow
thereof.

But take notice, that I doe not c
theſe things contained in this Book E
ſential *in oppoſition to all things th*
are outward or circumſtantial; but
diſtinction from thoſe things that
wicked man may take upon him: whi
things neverthelеſs may in due place
obſerved by the truly righteous. The t
of the Title needs no explication. N
what is here offered is but in part:
we know but in part, and Prop
cy but in part; *and he in whom*
fullneſs dwells, gives out of his fulln
as it pleaſeth him, to whom be
Glory of all his gifts.

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Or ſhort view of

ESSENTIAL CHRISTIANITY, &c.

1. GOD ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh but ſhould have eternal life. For God ſent not his Son into the World to condemn the World: but that the World through him might be ſaved. *Joh.* 3. 16, 17.

2. *The Son of God, Chriſt Jeſus our Lord, ſo loved the World alſo, that he gave up himſelf a Sacrifice for our Sinnes (according to the good will of God) thereby to make attonement for us, and to reconcile us to God.* He bare our Sins in his own body on the Tree. 1 *Pet.* 2. 24. *Thus the love of God is manifeſted and the love of the Son of God,*

Christ Jesus our Lord.

3. He whose understanding an
Heart is rightly opened to b
lieve this love of God in Christ
he receives it. He receives th
joyfull tydings, or Gospel: H
receives the Testimony of Chri
and sets to his Seal that God
true; yea he receives Christ hi
self, and with him power to b
come a Son of God. *Joh.* 1. 1
He shall receive remission of Si
Act. 10. 43. He shall be made pa
taker of the Holy Spirit. *Ro.* 8.
Gal. 3. 2. And such a faith as th
is the right Evangelical faith.

4. *This true Faith in Christ Jesus or Evangelical faith, wherein the things are received, hath also the Fruits and concomitants attending it.*

1. *It brings Peace and consolatio or rejoycing.*

2. *It works by love.*

3. *It purifyes the Heart, turnin it from unrighteousness, and teache to deny ungodliness and Worldly lusts*

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and to live righteously and soberly and Godly in this present World.

4. *It excludes boasting, and exaltation of our selves.*

5. *It drawes the Heart after Christ, after Sanctification, and after Heavenly treasures, and fellowship with God.*

6. *It is accompanyed with an* Unction *from the Holy one, which inlightens the understanding, and inclines the Heart to good, and gives a sense or feeling of the will of God, and being kept to, it leadeth into all truth, and is a continual teacher.* And this is the new Covenant, not written in Tables of Stone (*as the first was*) but in the Fleshly Tables of the heart; 2 *Cor.* 3. 3.

7. This true Gospel faith begets Hope: *that is, it raises the heart into an expectation of good things to come, and so bears up the head under all the afflictions and tribulations which it meets with all in this life. For if in this life only we had hope, we were of all men most miserable, And so it*

hath a secret dependency upon the righteous judgment of God at the last day, when he shall bring every thing to light and render to every one according to their deeds done in the body.

This short view of Christianity is comprehended under these 4 heads:

1. *The Love of God to man.*

2. *The Love of Christ Jesus our Lord, the First-borne of every Creature; and the expresse image of the invisible God.*

3. *The Gospel Faith, which receives this Love of God in Christ Jesus our Lord.*

4. *The Fruits of this faith, whereby it is known, and distinguished from all false faiths.*

Of all which a little more at large by way of Explication as they shall be opened to mee.

Ex

Explication.

1. GOD *ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* Joh. 3. 16. *For God ſent him not into the World to condemn the World, but that the World through him might be ſaved.* ver. 17. Here's the Fountaine, or rather Ocean from whence all good doth come: even from the Love of God, or from God who is love, yea an unfathomable Ocean of love: Therefore the beloved Diſciple who leaned on the boſom of our Lord, deſcribes him thus, *God is Love: and he that dwelleth in love, dwelleth in God, and God in him.* 1 *Joh.* 4. 16. And this love is an extenſive love, reaching to all: therefore ſaith he, *God ſo loved the World*, he ſaith not, God ſo loved this or that Nation, or this or that ſort of men, but *God ſo loved the World*,

that he gave his only begotten Son. A
the Sun in the Firmament ſhine
upon all good and bad, and as th
raine falls upon all both juſt and un
juſt; ſo the love of God reaches t
all in ſending his Son. Therefor
the Angel that brought the glad ty
dings of the birth of Chriſt to th
Sheepherds, ſaid to them, *Fea*
not, for behold I bring you good ty
dings of great joy which ſhall be to a
People Luk. 2. 10. And likewiſe tha
multitude of the Heavenly Hoſt
which appeared ſuddenly with th
Angel praiſed God, ſaying, *Glo*
to God in the higheſt, and on Ear
peace, good will towards men, ver. 1
towards men, or towards man
kinde in the general, and not onl
towards this Sect or that Sect: o
this form or that form but toward
all men: namely that creatur
which was made in his own imag
to bear a repreſentation of him
the Creation. To this creature
the love of God thus ſignified fo
his reſtoration to that purity, M
ieſt

Majesty and dignity in which he was created, and to an eternal felicity in that station, with God.

So then, *This is the condemnation, that light is come into the World, and men love darkness rather then light because their deeds are evill, Joh.* 3. 19. What light is this thats come into the World, that was not in the World before? Verely the light of the love of God; or of Salvation freely by grace, which hath a glory in it, that discovers and destroyes evill works: and therefore where men love their evil works, they love to cleave to the darkness in which they may enjoy their evil deeds, and continue therein. This is the condemnation, *not because they have done evil, but because they chuse to continue therein.* For the love of God hath manifested it self unto all in sending his Son as a Sacrifice for all, *a Lamb without blemish to take away the Sin of the World, Joh.* 1. *ver.* 29.

2. As the Father hath manifested his

his love to man; ſo the Son likewiſe, who is the only begotten Son of God, the firſt born of every creature, and the expreſſe image of the Father, he hath ſhined forth in the glory of the ſame love: *We beheld his glory* (ſaith the Apoſtle) wherein? Even in this that he was *full of grace, and full of truth.* Grace is free gift, bounty, good will and this is glorious, *this we behold in the Son of God*, ſaith the Apoſtle. *What love like this? Or what favour like this? To lay down ones life for another. This our Lord hath done for us.* 1 *Tim.* 2. 6. *He gave himſelf a ranſome for all* (ſaith the Apoſtle) and this is to be a Teſtimony in due time for ſo the words ſignify, τὸ μαρτύριον καιροῖς ἰδίοις *He offered up himſelf a Sacrifice for us according to the will of God, that he might put away our ſin, by the Sacrifice of himſelf.* *Heb.* 9. 26. and that was the will of God, *who layed on him the iniquity of us all.* And this he willingly underwent for us: ſo

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when burnt offerings and Sacrifices of the Law for ſin could not purge the conſcience ſo as to make the commers thereunto perfect as pertaining to the conſcience, (and therefore God took no pleaſure in them,) then ſaid the Son, *Loe I come to doe thy will O God*, *Heb.* 10. That ſo a way might be made for reconciling our Hearts to God, by laying a ground for faith in us. *He bare our ſins in his own body on the Tree.* 1 *Pet.* 2. 24. Here's the ground for faith; and a foundation layd for mans returning towards the Lord in Love: for we cannot love him till we be made ſenſible of his love to us, and underſtand that he loveth us. And when this underſtanding and beliefe ariſes in our Hearts, it drawes our Hearts to him in love again. *We love him becauſe he firſt loved us*, ſaith the beloved Diſciple. 1 *Joh.* 4. 19. *He loved us and waſhed us from our ſins in his own blood. Rev.* 1. 5. His love goes before our waſhing: *He loved*

us and waſhed us. I ſaid unto thee when thou waſt in thy blood live Ezek. 16.6.

He that hath his Heart opened to believe this Teſtimony of the Love of God in Chriſt Jeſus our Lord, he ſhall finde the incomes of the Spirit of Chriſt in ſome meaſure; as they did who believed theſe joyfull tydings at the ſounding forth of our Salvation by the blood of Chriſt, in the primitive time when the Goſpel was firſt preached to them.

And this now is faith, even to receive the Teſtimony of the Son of God, concerning the love of God, and to believe in him for Salvation *Look unto me and be ye ſaved, all the ends of the Earth. Iſa.* 45. 22. As *Moſes* lifted up the Serpent in the Wilderneſs, ſo the Son of man was lifted up; *that whoſoever believeth in him ſhould not periſh, but have everlaſting life: For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould*

ſhould not periſh, but have everlaſting life, *Joh.* 3. 14,15,16. The words are doubled to confirm the certainty thereof. And therefore ſeeing we have Salvation in him and by him, and by no other, he is called, *The Lord our Righteouſneſs*, *Jer.* 23. 6. For *he is made of God unto us, Wiſdome, and Righteouſneſs, and Sanctification, and redemption, that according as it is written, he that gloryeth, let him glory in the Lord*, 1 *Cor.* 1. 30, 31. Let him glory in the Lord, not in his own works, for all glorying therein is caſt out. Therefore ſhall men ſay, *in the Lord have I righteouſneſs and ſtrength. Iſa.* 45. 24.

He that believeth this love of God in Chriſt, therewith receiveth Chriſt, and with him power to become a Son of God. *Joh.* 1. 12. *As many as received him to them gave he power to become the Sons of God, even to them that believe on his name.* To believe on his name is to receive him, and to receive him is to believe

lieve on his name : So that by fait
Chriſt is received. *And by faith a*
the Spirit of Chriſt is received, Gal.
2, *and* 5. *This only would I learn*
you : received ye the Spirit, by t
works of the Law or by the hearing
faith, (that is of Salvation by fait
ver. 5. *He therefore that miniſtre*
to you the Spirit ------ doth he it
the works of the Law or by the heari
of faith? The Scripture many tim
layes that down by way of queſtio
which is undenyable, as it do
here ; as much as to ſay, *I'ts by fai*
that the Spirit is received : for he
by the hearing of faith, we mu
underſtand ſuch a hearing as is a r
ceiving or obeying the Goſpel : a
in this the Spirit is received.

And ſo by faith alſo we receive r
miſſion of ſins. To him give all the Pr
phets witneſſe, that through his nam
whoſoever believeth in him ſhall recei
remiſſion of ſinns. Act. 10. 43. A
this was the Doctrine that *Peter* w
preaching to *Cornelius* and the
that were with him when the Ho
Gho

hoſt fell on all them that heard
he word. *ver.* 44. Now where
hriſt and his Spirit is received, it
rnes the Heart from ſin, and turns
to righteouſneſs. And this tur-
ing of the minde and Heart from
n to righteouſneſs is repentance.
is not a little remorſe or ſorrow
or ſins paſt only, and yet conti-
uing therein: but turning from
toward righteouſneſs, that's re-
entance. So all theſe things ac-
ompany the miniſtery of the Goſ-
el, or the true preaching of Chriſt,
nd receiving of him, it opens the
yes to ſee the love of God, and
is mercyfull kindneſs in Chriſt Je-
us, *and this turns them from dark-
neſs to light, and ſo from the power of
Satan unto God* (this is true repen-
ance) *that ſo they may receive remiſ-
ſion of ſins, and inheritance among
them which are ſanctifyed by faith in
Chriſt Jeſus. Act.* 26. 18. The Spi-
it of Chriſt entring into the Heart
by faith, or in believing, turns it
or converts it from ſin to God, by

re-

renewing of it, and ſo waſhes
from its filthines *by the blood*
Chriſt, and Sanctifyes it. There
fore ſaid Chriſt, *except I waſh the*
thou haſt no part in mee. Here's th
waſhing and ſprinkling by th
blood; here's the being born aga
of Water and of the Spirit witho
which one cannot enter into th
Kingdome of God: here's the wo
of regeneration, without whic
one cannot ſee the Kingdom
God. *Joh.* 3. *So now all things a*
become new and the Stream turne
The *Stream* of that mans Heart
which was downward towards th
Earth, and towards evil, is no
turned upwards towards God, an
towards things that are good: Long
ing after a participation of Go
Heavenly nature, and Holyneſs
which it hath received a taſte
and as a new born Babe he now d
ſires and longs after the ſince
Milk of the word, that he ma
grow thereby, and feel more a
more fellowſhip with the Heaven

nature. Flouriſhes of wit, and elo-
quence which pleaſe the itching
Ear, will not ſatisfy this hungring
Babe, but the ſincere uncorrupted
Milk of the word, which adds
ſtrength and growth. Thus I ſay
God lets in ſomething of himſelf
and Heavenly nature by faith into
the Hearts of the Sons of men, that
they taſting of that Heavenly na-
ture may preſſe after a further en-
joyment thereof, and to be more
and more filled therewith.

And thus faith is an inward work
wrought by the power of God ope-
ning the Heart to receive the love
of God, whereby a new work is
wrought in the Heart, renewing it,
or regenerating it again to God,
and forming a new Creation in the
Heart, which makes a man a new
Creature. And there is a going on
in this work from faithto faith,
and ſo a following on in the rege-
neration. And this is the great
available thing with the Lord, as
the Apoſtle teſtifyed ſaying, *neither*

cir-

circumciſion availeth any thing wit
the Lord , nor uncircumciſion but
new creature , or new creation , Ga
6. 15. which he otherwiſe expreſ
ſes thus , *chap.* 5. 6. *Neither circum*
ciſion availeth any thing with th
Lord nor uncircumciſion , but fait
which worketh by love. No outwar
thing , no outward profeſſion , i
the available thing, but faith whic
worketh by love , and which re
newes the creature , or makes
man a new creature. This is tha
which the Lord accepts : becauſ
now a man begins to live to God
and to be a Veſſel ſanctifyed for th
Maſters uſe. This work raiſes hi
up , and ſets him upon his feet , a
a man raiſed up from the dead
and now it is the delight of thi
new man to doe the will of God
and to be found in his work. An
now he begins to warr and figh
the good fight of faith , ſtrivin
againſt ſin , that he may keep hi
conſcience pure and clear befor
the Lord. For the myſtery of fait

s thereby preſerved. *The myſtery of faith is held in a pure conſcience*, 1 *Tim.* 3. 9. Faithfulneſs to God preſerves and nouriſhes faith. That is, Faithfulneſs to what the conſcience knows to be the will of God, this preſerves peace and faith in God. But in caſe of being overcome by the Enemy, the Lord calls for repentance; that is, turning from the evil with all our Hearts, and turning again to him, and looking to his mercy and forgiveneſs, with a ſtedfaſt purpoſe to cleave to him in fear and trembling, conſidering our own weakneſs; and ſo waiting upon him for help to overcome: and in his due time he purges the conſcience again from the evil, and purifies it by the blood of ſprinkling, even by the blood of Chriſt: and thus our Lord Jeſus Chriſt waſhes us in his *own blood by the Spirit*, renewing his love in the Heart, and remitting the tranſgreſſion. And ſo faith is reſtored in a true Heart; though it hath been overtaked

taked by the ſubtilty of the Ene-
my. For indeed *the failings of the true Seed, or truely converted*, are not from a life had in the evil, but rather from being ſurpriſed, and overtaken: therefore it cauſes grief and anguiſh, and a crying unto the Lord for deliverance. Whereas he that hath a life in the Evil, he reſts in it. While the ſtrong man keeps the Houſe all things are at quiet. But when a ſtronger then he is come, he diſturbes that quietneſs in the evil; ther's no reſt there. For what fellowſhip can the true ſeed have with falſehood? What Communion can Chriſt the true Spirit have with the works of the evil Spirit in us? Therefore he caſts out the deceiver and his works. Therefore that Faith that is under the bleſſing muſt needs warr againſt the deceiver to caſt him out: otherwiſe it is not right. For Faith in Truth begets an honeſt and true Heart, which works againſt deceit and the deceiver. True Faith firſt

begets

begets an honeſt and true Heart, and then is therein retained, as in a fit Veſſel. And the departing from Truth and honeſty and uprightneſs makes Shipwrack of Faith.

To open this myſtery of Faith more plainly, whereby the Truth thereof may be known, and it may be diſcerned in ſome meaſure from all falſe appearances thereof, I ſhall come to ſome particulars, that we may know it by the Fruits of it, as Chriſt our Lord hath taught us to know Prophets, of what ſort they are. *Yee ſhall know them by their Fruits.*

Firſt, *This Faith purifyes the Heart*, *Act.* 15. 9. That ſo that which flowes out of the Heart may be pure. Out of the Heart unſanctifyed proceeds evil thoughts, Murthers, Adulteries, Thefts, Blaſphemies (or ſpeaking evil of Holyneſs, and of Holy men, as well as of God) envy, malice, revenge, pride, ſcornfulneſs, ambition, coveteouſneſs and ſuch like, which

keep

keep a man from entring into the Kingdom of God. For such shall not inherit the Kingdom of God, Its the Apostles Testimony 1 *Cor.*6.9. *Eph.*5. 5,6. Therefore *faith is like a Refiners fire to these things to consume and burn them up, and to purifie the Heart from such filth. Purifying their Hearts by faith*, saith the Scripture. And this thing the Servants of the Lord witnessed as to their own condition, as well as others. *We our selves* (saith the Apostle *Tit.* 3. 3, 4, 5.) *were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hatefull, and hating one another.* This was their state before the kindness and love of God our Saviour toward man appeared to them: but after that appeared to them (which is the very ground of Faith) then came the washing from these things, and Salvation. *But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by*

the

the washing of regeneration, and renewing of the Holy Ghost (or Holy Spirit) *which he shed on us abundantly through Jesus Christ our Saviour.* Here *Faith* is plainly implyed in this work: For the kindness and love of God appearing is received: (and thats Faith) and in this receiving of the love and kindness of God comes the washing of regeneration (*without which washing we have no part in Christ, Joh.* 13. 8.) And so here comes the *renewing of our Hearts by the Holy Spirit*, which the Apostle calls, *the renewing of the Holy Ghost, or Holy Spirit.* That is, the renewing of our Hearts by him, who is let in by Faith, for its we *that want renewing*; *not the Holy Spirit.* So here the new Creature is begot by the Spirit, which is created *in Christ Jesus unto good works.* Mark! In Christ Jesus, that is in the ministration of the Gospel, or of the kindness and love of God: whereof Christ Jesus is the Minister, not in *Moses* or in the ministery of

the *Law which consists in works*: But in Christ Jesus, whose ministery is in Faith, in this is the Creation unto good works, that we should live in them, and no longer to serve the evil and impure lusts of the Flesh. *For if we live after the Flesh we shall dye, but if we through the Spirit do mortify the deeds of the body we shall live. Rom.* 8. 13.

Now the Heart thus washed and renewed, that which proceeds out of the Heart savours of cleannes, and purity. Out of the aboundanc of the Heart, the mouth speaks and so better language is hereby learn't. *Corrupt language* comes under judgment, being felt inwardly to be contrary, or a burthen to th Spirit of life now in measure received. And thus the Lord fulfills hi promise to his People, *in turnin to them a pure language.* The lea grain of Faith, though it be but a a grain of Mustardseed inclines th Heart thus after righteousnes, an Holyness. And if through tempta

tio

tion the Heart be ſometimes overtaken with evil, yet it hath not reſt there, but it turnes again in purſuite of righteouſneſs, until it get Victory over the World and the luſts thereof: and in Faith is the victory. 1 *Joh.* 5. 4. *And here's the Heart that hungers and thirſts after righteouſneſs which it hath received a taſte of, by the Holy Spirit ſhed abroad upon it.* And this is one inſeparable Fruit of true Faith, thus to work againſt ſin, and to thirſt after righteouſneſs, from the ſeed of Sanctification ſown in the Heart, which ſprings up to eternal life.

Secondly, Another inſeparable Fruit of true Faith is Love. *Gal.* 5. 6. *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but Faith which worketh by love.* Neither circumciſion nor uncircumciſion: no outward badge or character is now available with God, but Faith which worketh by love. No outward diſtinction, nor every Faith neither is available with

God, but that Faith which works by love. Such a Faith as is of the true ſtamp, which hath the nature of Chriſt Jeſus in it, which is love. This is that Faith which pleaſes the Lord. And this therefore diſcovers all killing and deſtroying Faiths, all perſecuting and hurtfull Faiths, to be ungrounded and falſe Faiths. They are not right: they bear not a reſemblance with the Faith of the Apoſtles and ancient believers. But ſuch a Faith is a Heterodox Anti-chriſtian Faith. Its not of a right birth: but ſpurious, begot by *the Law of works*, or from the evil one and not from the kindneſs and love of God in Chriſt Jeſus. Its a *kin* to the faith of *Devils*: The Devils believe and tremble, but remain Murderers: So theſe that believe and remain Mutherers and perſecuters, ſtand as yet ingrafted into the murthering and perſecuting Spirit. The works of their Father they doe who was a Murderer from the beginning. But he that come

to the true Faith, he works according to the nature of that Spirit that begets his Faith, and that is to ſave life, to doe good and not to deſtroy, The deſtroying Faith is of *Apollyon* (that is a deſtroyer) but the ſaving Faith is of him that came to ſave mens lives, and not to deſtroy. That Faith that ſaves us, teaches us to ſave or preſerve others, not to ſeek their deſtruction. It matters not *how zealous men be* for their Faith, if it carry the deſtroying nature in it, its not right in the ſight of God: it ſprings but from works at beſt, not from grace, nor is it according to knowledge. The perſecuting Jews had a Zeal of God but not according to knowledge; and ſo may falſe Faiths have: and hereby they are diſcovered to the true ſeed, that they are not according to true knowledge. This is the ſecond Character of true Faith, it works by love.

Thirdly, It brings peace and conſolation. *Rom.* 5. 1. *Therefore*

being justifyed by Faith we have peace with God through our Lord Jesus Christ : Therefore saith the Apostle, *the God of hope, fill you with all joy and peace in believing. Rom.* 15. 13. It must needs follow that he that sensibly believes this love of God in Christ Jesus to all men, and to him in particular : It must needs be I say that peace will spring up in his Heart thereby. And so here's the entrance into the Kingdom of God by Faith. The Kingdom of God is within; and it consists in righteousness and peace and joy in the Holy Spirit. And into this Kingdom or Heavenly *Canaan* we enter by Faith. While unbelief and fears lye upon us and shut up our Spirits, we are short yet of our possession of the Kingdom. There are some to whom the Kingdom of Heaven belongs, who are not fully entred into the possession of it, as an inheritance may belong to an Heir, before the time come that he possesseth it: such are the *poor in Spirit*, who go mourn-

mourning under the ſenſe of the body of ſin *not yet ſhaken off*, and who go hungring and thirſting after righteouſneſs, which they have not yet attained unto as their Souls deſire. Such I ſay, are under a bleſſing, and have right to the Kingdom of God, though as yet they go mourning. For Chriſt Jeſus our Lord applyes the right of the Kingdom to them. *Bleſſed are the poor in Spirit, for theirs is the Kingdom of Heaven.* And *bleſſed are they that mourn, for they ſhall be comforted*, *Matt.* 5. 3, 4. Their mourning is while they are in travel: but when they have brought forth then there is rejoycing, when Faith hath overcome, then joy and gladneſs. And this is in ſome ſooner, in ſome later. In the primitive times of the Apoſtles, when the myſtery of the Goſpel or glad tydings was holden forth with open face, as I may ſay, and without a vail or myſt, many that received thoſe tydings by Faith were immediatly filled with peace

and consolation. How quickly was the *Jaylor* that came in trembling and fell down before *Paul* and *Silas*, crying out, *Syr's what must I doe to be saved?* How quickly I say was he raised up into peace and consolation, after he had heard the joyfull tydings of Salvation by Christ Jesus plainly preached to him in few words, and by Faith received it? *Act.* 16. 31,32,33,34. *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House. And they spake unto him the word of the Lord, and to all that were in his House. And he took them the same hour of the night* (it was not a work of many hours but the same hour) *and washed their stripes and was Baptized, he and all his straight way. And when he had brought them into his House, he set meat before them, and rejoyced, believing in God with all his House.* See how love and joy accompanied his Faith, believing in God he rejoyced. Therefore the Gospel is called, *glad tyding of great joy.* For who

who can believe that his ſins are done away in Chriſt Jeſus, and that freely by grace, (or in love,) the Lord accepteth him in Chriſt Jeſus, and not therein rejoyce. *The Preaching of the Goſpel, is preaching peace by Jeſus Chriſt, Act.* 10. 26. *Eph.* 2. 17. And therefore its call'd, *the Goſpel of Peace. How beautifull are the feet of them that preach the Goſpel of peace, and bring glad tydings of good things,* Rom. 10. 15. *The* Eunuch *to whom* Philip *preached Chriſt, and opened to him the way of Salvation by Chriſt, and he by Faith had received this love of God in Chriſt, the ſame day he was filled with joy, and after* Philip *was caught away from him, he went on his way rejoycing. Act.* 8. 39. So at *Samaria, Philip* having preached Chriſt unto them and working Miracles in his name, *there was great joy in that City. Act.* 8. 8. So likewiſe that great multitude that was converted at *Peters* preaching the Goſpel to them, *Act.* 2. beſides thoſe eminent Fruits of love which

ſprang up in them in an extraordinary manner, they alſo were filled with great joy and conſolation, which made them to eat their meat with gladneſs and ſinglenes of praiſing God.

This true Faith in Chriſt Jeſus brings peace and conſolation upon two principal accounts. Firſt, becauſe it receives the glad tydings of remiſſion or forgiveneſs of ſins by Jeſus Chriſt. The guilt of ſin, or *conſcience of ſin* binds a man under the fear of condemnation, and cauſes him to cry out in the bitterneſs of his Soul, *what ſhall I doe*? As it did theſe here in the 2d of the Acts when they were ſtruck with a ſenſe of their ſin, they cryed out, *Men and Brethren what ſhall we doe*? And ſo the *Jaylor*, *what ſhall I doe to be ſaved*? And this ſtate the Apoſtle *Paul* perſonates, *Rom.* 7. 24. *O wretched Man that I am, who ſhall deliver me from the body of this death?* Now what can be more joyfull at ſuch a time, and to ſuch a condi-

tion,

tion, then to be ſatisfyed that their ſins are forgiven them, and that Chriſt Jeſus the Lamb of God, that taketh away the Sin of the World, *hath borne their ſin in his own body on the Tree*: And ſo to have their conſcience ſprinkled by his blood from an evil conſcience, and to be made clean by that blood of ſprinkling. Here's cauſe indeed of rejoycing by Faith in him. For now the chaine of darkneſs is unlooſed, and the liberty of the Sons of God begins to appear, and he is tranſlated out of darkneſs into marvellous light. *Even the light of life.* 1 *Pet.* 2. 9. And then ſecondly in this faith there is alſo a meaſure of the Spirit received, which is the comforter, and brings his Teſtimony with him, which is beyond all words for giving conſolation and peace. The Spirit witneſſing with our Spirits, that we are accepted into Sonſhip with God. And therefore the joy received in believing is called, *the joy of the Holy Ghoſt, or Holy Spirit.* 1 *Theſſ.* 1. 6.

1. 6. *And ye became followers of us and of the Lord, having received the word in much affliction, and joy of the Holy Ghoſt.* That is, joy which the Holy Ghoſt or Holy Spirit miniſtred in their receiving the word. There's joy in Heaven over one ſinner that truely repents, and he alſo is made partaker of that joy. Thus the Fruit of the Spirit is love, joy, peace to that man that receives the Teſtimony of the love of God in Chriſt Jeſus: and alſo it begets the ſame in that man towards others. It begets love in him towards others, and joy in their returning to God, and makes him a man of Peace in the World.

Obj. *It may be ſome may ſay how can this be, ſeeing Chriſt ſaid,* I came not to ſend peace on Earth, but a Sword: *And to ſet one man at variance againſt another?*

Anſw. That is occaſionally, becauſe the Earthly Spirit, will be oppoſing and perſecuting the righteous ſeed: although the righteous ſeed

eed be a ſeed of peace and quiet-eſs in it ſelf, and to others.

Obj. *Again ſome may ſay, Chriſt ells of mourning*, ye ſhall mourn, nd the World ſhall rejoyce, &c. *How then doth this ſtand with that y, which thou ſpeaks of?*

Anſw. A Woman while ſhe is in ravel hath ſorrow but when ſhe ath brought forth ſhe rejoyceth or joy that a man Childe is brought orth into the World: ſo it is here. And then again ſaith Chriſt Jeſus, *n the World ye ſhall have tribulation, ut in me ye ſhall have peace*, *Joh.* 16. 33.

Forthly, I come now to another Fruit or concomitant of this Faith, and that is this, *it excludes boaſting: It cuts down vainglory. Where is boaſting then? It is excluded: By what Law? Of Works? Nay; but by the Law of Faith. Rom.* 3. 27. For what hath that man to glory in, in reſpect of himſelf, that ſees himſelf wholy a receiver at the hands of the Lord? When he rightly ſees him-

himself justifyed freely by grace and the superaboundant mercy of God; who hath revealed himself to him in Christ Jesus: (That is, hath revealed his love to him in Christ Jesus; for God is love.) And hath let him see, that he is accepted freely in Christ Jesus. He that hath the right sence of this upon his Spirit, it draws his Heart into the admiration of the infinite love and mercy of God, in deep humility. And the more fully this is revealed to him or in him, the greater is his admiration still of the glory of God in this his mercy, and the deeper is his humility, and lowlines of minde. Minde but the writings of the Holy Apostles of Christ Jesus, and you will finde it so, that still they are harping upon this string, sounding forth the mercies of the Lord in Christ Jesus, and his love in revealing his Son to them. Yea observe but that high state of the Elders, spoken of in the Book of the Revelations, who were set upon

upon ſeats round about the Throne, and cloathed in white Raiment, and Crowned. The ſubſtance of their ſong was this; *Thou art worthy to take the Book, and to open the Seals thereof.* (Now mark why;) *For thou was ſlain and haſt redeemed us to God, by thy Blood, out of every kinred, and Tongue, and People and Nation.* (Mark!) Not a word of their own righteouſneſs, not a word of their works, how good ſoever they were, which doubtles were excellent, but yet not a word thereof, the riches of the mercy of God in Chriſt Jeſus puts all that out of ſight, and layes them low at his Footſtool, for they are ſaid to fall down before the Lamb, and ſing this Song. *Now what are theſe Elders, but repreſentatives of all the Elect ſeed of God from all parts of the Earth?* Seeing it is contained in their Song, that they were redeemed by his Blood *out of every kinred, and Tongue, and People, and Nation.* Now there be many more *kinreds,*

and

and Tongues and Nations then four and twenty: but all represented by these four and twenty.

Well then you see their faith in Christ is not like the Faith of the *Pharisees*, in which they stand justifying themselves in their own works, and exalting themselves thereby over poor Publicans. But all their admiration and glorying is in the mercy of God. And so we finde the Apostles sounding forth the same things in their Epistles. *Eph.* 2. 4,5,6,7,8,9. *But God who is rich in mercy, for his great love wherewith he loved us; even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved.) And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus: that in ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus. For by grace ye are saved, through Faith, and that not of your selves it is the gift of God: Not of works, lest any man should boast.*

boaſt. Thus all boaſting is excluded by true Faith. And as I have ſhewed before, the right Faith works by love: and that love is not of an exalting nature. But as the Apoſtle ſaith, *it vaunteth not it ſelf, is not puffed up.* 1 *Cor.* 13. 4. Thus the true and right Faith ſhuts out boaſting, and cuts down vainglory, and makes humble. Therefore ſaith our Lord Jeſus Chriſt, *Verely I ſay unto you, except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven. Whoſoever therefore ſhall humble himſelf as this little Childe, the ſame is greateſt in the Kingdom of Heaven.* *Matth.* 18. 3,4.

Fifthly, To proceed, this true Faith is accompanyed with an *Unction*, or an *Anointing from the holy one.* *John* writing to thoſe he calls little Children, whoſe ſins are forgiven for his names ſake, ſaith thus, *But ye have an Unction from the holy one, and ye know all things.* 1 *Joh.* 2. 20. All things, that is, that ap-

appertained to life and godlineſs. Why? For this Unction or Anointing taught them all things that appertained thereto, that ſo walking according to the teaching thereof they might abide in Chriſt. Now this Unction is the Spirit, which gives a ſenſe and feeling of the will of God what he would have us to doe, and what he would have us to forbear. And we need not that any man ſhould teach us beyond the teaching of that, to amuſe us with high notions and myſteries which the Unction gives us no openings of. And ſo keeping to that, keept us with to ſobriety; minding to doe the will of God which the Unction inclines our Hearts to, rather than to fill the brain with knowledge of things which add not to our comfort, and profiting and grouth in Chriſt. Now that this Unction the Spirit appears by compearing this Scripture with another. That is, compare this 1 *Joh.* 2. 20, 27 with *Joh.* 14. 16, 17. Where it

expreſſed by the name of the Spirit. *I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you.* This is that abideing Unction which abides with the Faithfull for ever. The Unction is a conſtant abiding thing, and ſo is the Spirit, abiding for ever. Thus the Lord fulfills his promiſe of old, *Iſa.* 44. 3. and *chap.* 59. 21. *I will pour Water upon him that is thirſty: and floods upon the dry ground.* (Thirſty and dry, theſe are ſuch as hunger and thirſt, and fit to receive the Heavenly rain) but he expreſſes it more plainly in the following words; thus, *I will pour my Spirit upon thy ſeed, and my bleſſing upon thine Off-ſpring.* Then in *ch.* 59. 21. he promiſes the conſtancy of this Spirit with the ſeed of Chriſt; in theſe words. *As for me this is my Cove-*

Covenant with them, ſaith the Lord. My Spirit that is upon thee, and my words which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, ſaith the Lord, from henceforth and for ever. So that this is a promiſe to all the Seed, and that for ever: which promiſe is fulfilled to all faithful believers in Chriſt Jeſus. Therefore ſaith the Apoſtle, *if any man have not the Spirit of Chriſt, he is none of his. Rom.* 8. 9. And herein the Son-ſhip is eſtabliſhed even in this Spirit, or abiding Unction, or Anointing: As the Apoſtle witneſſeth. *ver.* 14. *For as many as are led by the Spirit of God, they are the Sons of God.* Thus the Anointing with the Spirit, (typifyed by the precious Ointment that was poured upon *Aarons* head, and ran down to the Skirts of his Garment,) the Anointing with the Spirit runs down from our High-Prieſt to the loweſt of his Servants. *He was anoi-*

anointed with the Oyl of gladneſs above his fellows, but we all of his fullneſs receive every one a meaſure of his Spirit : and ſo are hereby ſtated, by this Spirit of Adoption, into Sonſhip and Heir-ſhip with him. *If Children, then Heirs, Heirs of God, and joynt-heirs with Chriſt*, &c. *Rom.* 8. 17. And this ſtate or Spiritual condition carryes its own evidence in it ſelf : for, *the Spirit it ſelf, beareth witneſs with our Spirit, that we are the Children of God. ver.* 16. And as this Spirit or Unction is a guide to the Children of light, leading them into all Truth; and as it is a witneſs to the Children of God, witneſſing with their Spirits, and adminiſtring comfort, and Heavenly food to the Soul : So alſo he adminiſters words and matter to Chriſts little ones, when they are called before Rulers and Magiſtrates for his names ſake. And Chriſt Jeſus our Lord taught his to depend hereupon, and not to perplex themſelves with thinking before

fore hand what to say to them *Matt.* 10. 19,20. *But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you.* Hence it is that sometimes Women and unletter'd Persons, have been enabled to confound great learned men, *for the Lord by his Spirit gives a mouth and wisdome which their Adversaries are not able to gainsay nor to resist.*

This is that Spirit which begetteth earnings and longings in our Hearts after the Lord: and which helpeth our infirmities, when we know not how to utter our minds to the Lord: for then he maketh intercession for us, with groanings which cannot be uttered: and these groanings being according to the will of God, he hears them: for he knoweth what is the minde of the Spirit. *Rom.* 8. 26,27.

There be many Spirits gone forth

forth into the World, which are not this Unction, but work contrary to it, and lead out from Christ into the World: therefore the Apostle bids us, *try the Spirits, whether they are of God.* 1 *Joh.* 4. 2. Well but how shall we try them? He tells us how to know them in the next verses following. *Hereby know ye the Spirit of God: Every Spirit that confesseth Jesus Christ come in the Flesh is of God. And every Spirit that confesseth not Jesus Christ come in the Flesh, is not of God.* For so the words run more truely according to the Greek, then to render them thus; *Every Spirit that confesseth that Jesus Christ is come in the Flesh*, &c. For this confession is such a confession as owns an interest in him, or professes a relation to him, by Faith in him, and by love and obedience to him. *The evil Spirits did verbally confesse him*; *Mar.* 1. 24. and so evil men may verbally confesse him: tho they neither truely believe in him, nor love, nor obey him. But this

true

true confeſſion of him hath theſe things neceſſarily conjoyned there-with. 1. Faith. *John* 3. 18,36. For that Spirit that wants that, is under condemnation and wrath: as this Scripture teſtifyes. 2. Love 1 *Cor.* 16. 24. *If any man love not the Lord Jeſus Chriſt, let him be* Anathema Maranatha. 3. Obedience to him. And therefore ſaith *John he that ſaith I know him, and keepeth not his Commandements is a lyar, and the Truth is not in him.* So then every Spirit that confeſſes that Jeſus Chriſt that ſuffered for our ſins, in Faith, and in Love and Obedience to him, that Spirit is of God. But otherwiſe evil Spirits may confeſſe him: and Children of the evil one may confeſſe him. Alſo the Apoſtle draweth this down to himſelf, and others who were in the pure and living faith, and innocent life in whom Chriſt appeared. *ver.* 6. of the ſame Chapter. *We are of God he that knoweth God heareth us: he that is not of God heareth not us: here-*

by know we the Spirit of Truth and the Spirit of error. So here you ſee he places the mark to know Spirits by upon their owning or not owning of Chriſt himſelf, come in Fleſh, and of him appearing in others: For they that know him not in his Children where he appears, but deny his appearance there, they are not of his Spirit themſelves. But then how ſhall we know his Children, from the Children of the Devil? The Apoſtle tells us, *this is manifeſt by their works.* 1 *Joh.* 3. 10. He doth not ſay, its manifeſt by any *particular forme*, but by their works: *In this the Children of God are manifeſt, and the Children of the Devil: Whoſoever doth not righteouſneſs is not of God, neither he that loveth not his Brother.* So then let men pretend what they will, if their works be evil, they are not of God. So that by their works falſe Spirits and falſe Prophets are known: and by them they ſhall be judged at the laſt day. Though they

ſhall ſay, *we have Prophecyed in th*
name, yet it ſhall be ſaid to them
Depart from me, I know you not y
workers of Iniquity. Now theſe muſ
needs own his comming, that Pro-
phecy in his name. And that the
may doe, and yet not own hi
where he is come and appears i
Fleſh. And ſo they may confeſſe hi
comming; and yet not confeſſe him
ſelf where he is come. As the *Ie*
owned *Moſes* and the Prophets wh
were come and gone: but yet per
ſecuted them that came in their Spi
rit: they owned and confeſſed *A*
braham, but owned not, nor con
feſſed the true ſeed of *Abraham*
and ſo were not of *Abraham* thoug
they confeſſed him. In like manne
many now confeſſe that Chriſt cam
in the Fleſh, but perſecute the
that come in his Spirit, that is per
ſecute him in them, for ſo he wi
charge it upon them. Becauſe what
done to his little ones, is done upo
this account, that he is in them
who hath no fellowſhip with th
un

unfruitfull works of darkneſs in which they are who perſecute them. For if he were not in them who hath not fellowſhip with unfruitfull works of darkneſs, they would not hate them: but would love them. The World loves its own, and thoſe of its own Spirit. *If you were of the World, the World would love his own, but becauſe ye are not of the World, but I have choſen you out of the World, therefore the World hateth you. Joh.* 15. 19.

A little further ſtill for the manifeſtation of this true Unction, or Anointing, to diſtinguiſh it from other Spirits; not only from evil Spirits, but even from ſome operations of the true Spirit. Conſider that this Holy Unction is an abiding thing keeping the Heart in the fear and love of God, making that the maine care of him in whom it is, to keep in obedience to the will of God, and ſo in fellowſhip with God: for thats the Kingdom into which we are tranſlated: and what-

ſoever interpoſeth between us, and that fellowſhip with God who is love, that wounds and ſlayes: And we are then like one baniſhed his native Kingdom, and like an Exile until we be eſtabliſhed in it again and then there's reſt, and care and fear leſt we grief the Spirit again. And thus the promiſe to the true ſeed is fulfilled which ſaith, *I will put my fear in their Hearts and they ſhall not depart from me.* *Jer.* 32. 40. Now other Spirits which give not this fellowſhip in the love of God may doe great things, whereby the perſon may be admired; but they doe not keep the heart low, watching to doe the will of God. *Balaam* had an eminent Prophecy given him by the Spirit of the Lord, which alſo ſtrove with him to keep him back from the error of his wayes: but he had not this Holy abideing Unction. And ſo may others have the gift of Prophecy; and underſtand many myſteries, &c. and yet be deſtitute of this Anointing: as its

its plain from the Scriptures. *Psal.* 68. 18. *Mat.* 7. 22. 1 *Cor.* 13. But I am ſparing of ſpeaking of theſe things, becauſe the ſame gifts may accompany the true Anointing: and theſe gifts are ſerviceable for the edifying of the Babes of Chriſt. Therefore let none think that I would undervalue ſuch precious gifts, or teach others to deſpiſe Prophecying: that is not my purpoſe, but only to give the right underſtanding of that which is eſſential to Chriſtianity and a Heavenly life, in which true believers walk with God. Who doe not alwayes bear the greateſt ſhow in their profeſſion, by ſuch gifts, nor bear forth themſelves the higheſt among their Brethren, but yet their lives are *moſt innocent* in the World. I have ſeen in ſeveral profeſſions of Religion, this humble ſeed, this plain hearted, this true hearted *Jacob* bowing under his rough Brother *Eſau*: and like a little ſhrub under tall Cedars, which flouriſh

and ſpread forth themſelves over his head : for their inclination is to exalt themſelves, his care to keep out of vain-glory, and to walk humbly with his God. Thus in ſome meaſure the Children of light, who are the firſt Fruits unto God, are diſtinguiſhed from the Children of darkneſs, who are of the World, and therefore love the World, and the things that are of the World, namely, *the luſts of the Fleſh, the luſt of the Eyes, and the pride of life. I doe not mean* that hereby they are made ſo diſtinct one from another that they may certainly and fully be known in the World: but my endeavour is ſo to diſcover the eſſential life of Chriſtianity to themſelves, that they may not reſt in a formal and circumſtantial profeſſion of Chriſtianity, without the true life and power thereof, wherein true peace and fellowſhip with God is enjoyed and lived in; which indeed is the Kingdom of God. Which at firſt may be but like a grain

grain of Muſtardſeed, but it is of a growing nature. Therefore many may for a time in an outward profeſſion *outſhine* thoſe that are entring yea and entred into the Kingdom: But theſe laſt will become firſt, and thoſe firſt will become laſt. For the ſeed of the free Woman, or new Covenant, born by promiſe, and begot by Faith, will become Heir, when the ſeed of the bond Woman borne after the Fleſh muſt be caſt forth.

Theſe things here written are no new things, but according to the current of the Doctrine of Chriſt and his Holy Apoſtles left upon Record. But it may be ſome Objections may be made againſt them, by ſome. For Truth doth uſually meete with Oppoſition.

Obj. *Perhaps ſome will ſay, theſe things ſpeak of the Kingdom of God here in this life: but we look for the Kingdom of God after this life.*

Anſw. True, the Kingdom of God is here ſpoken of, to be entred

tred into, in this life : but not in opposition to the Kingdom of God, or Kingdom of Heaven hereafter: but as an entrance into the everlasting Kingdome which shall have no end. For the Kingdom of Heaven is begun here, and entred into by faith which works by love, and purifyes the Heart. And therefore when Christ Jesus our Lord sent forth his Disciples to preach and to heal the sick, he bid them preach, saying, *The Kingdom of Heaven is at hand*: And he told the Jews, that the Kingdom of God commeth not with outward observation, but that the Kingdom of God was within: And the Apostle tells us wherein it doth consist, namely, *in righteousness and peace, and joy in the Holy Spirit. For the Spirit, that comforter administers that joy.* And this is the earnest of the everlasting inheritance, and it is the beginning of his Kingdome; into which the Saints witnessed an entrance formerly. *Col.* 1. 13. ------ *who hath de-*

delivered us from the power of darkneſs; and hath tranſlated us into the Kingdome of his dear Son. And the Apoſtle *Peter* tells us, *how an entrance ſhall be miniſtred unto us abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* 2 *Pet.* 1. A place of Scripture worthy to be Printed in every ones Heart, ſeeing it teaches an abundant entrance into the Kingdom of God: In which things there written the Saints then living were found walking: and yet being of ſo great importance, the Apoſtles care was to put them ſtill in minde of them, that after his deceaſe they might alwayes have them in remembrance. I ſhall give you ſome of the words, and leave you to read the reſt in your Books. Peter *writing to thoſe believers who had obtained like precious Faith with him and other Apoſtles, through the righteouſneſs of God, and our Saviour Jeſus Chriſt,* (note, not through their own righteouſneſs, but through the righte-

ouſneſs of God and our Saviour Jeſus Chriſt) *he exhorts them to give all diligence to add to this Faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godlineſs; and to Godlineſs, Brotherly kindneſs; and to Brotherly kindneſs, love. For if theſe things be in you and abound, they make you, that ye ſhall not be barren (argues* ſlothfull) *nor unfruitfull to the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things is blinde, and cannot ſee far off, and hath forgotten that he was purged from his old ſins. Wherefore the rather, Brethren, give diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall never fall, For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* Now take notice, that it is not the knowing of theſe things, but the walking in them, that gives an abundant entrance into the Kingdom.

dom. *If ye doe theſe things*, ſaith the Apoſtle.

Obj. *Doubtles, It is a happy thing to walk and live in theſe Admonitions of the Apoſtle, may ſome ſay; But who is there, that do ſo? We know but few, if any, that do ſo, then how few enter into the Kingdom, if ſo great and high things are to be lived in?*

Anſw. For anſwer hereunto conſider theſe things following.

1. That there be various ſtations in Religion, and ſo ſome are nearer, and ſome further off from the Kingdom of God. Some are ſeeking it with their faces thitherward, as its ſaid of *Sion*: ſome are weeping and mourning, and hungring, and thirſting after Gods Righteouſneſs. Theſe if they hold on are under a bleſſing and promiſe to be anſwered and filled, and though they be poor in Spirit, yet theirs is the Kingdome, and in due time they ſhall poſſeſſe it, and enter into it. Some are near the Kingdom, as that young

young man was, who had keept the precepts of the Law from his youth, which Christ looked upon and loved, though he was not yet able to enter into the Kingdom, becauſe of his riches. Others are ſet down in the Kingdom, of righteouſneſs, and peace, and joy in Chriſt Jeſus. As the Apoſtles, and many believers or Saints were in the primitive times. For which they magnifyed the Lord for his rich mercy towards them in raiſing them up, and making them ſit together in Heavenly places (or Heavenly things) in Chriſt Jeſus. *Eph.* 2. 6.

2. Now conſider further, that theſe who in earneſt ſeek the Kingdom of God, or are already entred into it, doe not alwayes make the greateſt *ſhew* or *appearance* in the World. They are like that Mercant man that having found treaſure hid in a Field, goeth and hideth it, leſt he ſhould be robbed thereof, and for joy thereof he goeth and ſelleth all he hath and buyeth that Field.

Field. He boasteth not of his treasure, but carefully purchaseth it. So it is with many that are seekers and possessors of the Kingdome of God; And therefore are not made so visible in the World, though they live in the World. Nay many times the World looks upon them as fooles or conceited People, not seeing the Heavenly treasure which they pursue, or possesse; but afterwards shall be made to see it to their amazement. Read Wisdom of *Solomon*, chapter the 5th which sheweth how the wicked shall wonder at the strangeness of the Salvation of the righteous, beyond all that they looked for. Some may be without that in their Books, it being in the *Apocrypha*, therefore I shall here give you part of it, beginning at the last verse of the 4th chap. to the 10th verse of the 5th. where *Solomon* shews the different end of the righteous and wicked. *And when they cast up the accounts of their sins, they shall come with fear:*

and

and their own iniquities shall convince them to their face. Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours. When they see it they shall be troubled with terrible fear, and shall be amazed, at the strangeness of his Salvation, so far beyond all that they looked for. And they repenting, and groaning for anguish of Spirit, shall say within themselves, this was he whom we had sometimes in derision, and a proverbe of reproach. We fools accounted his life madness, and his end to be without Honour. How is he numbred among the Children of God, and his lot is among the Saints? Therefore have we erred from the way of Truth; and the light of righteousness hath not shined unto us. We wearied our selves in the way of wickedness and destruction: yea we have gone thorow deserts, when there lay no way, but as for the way of the Lord, we have not known it. What hath pride profitted us? Or what good hath riches with our

vaunt-

vaunting brought us? All those things are passed away like a shaddow, and as a Post that hasteth by. &c. Hence you may see how little they are taken notice of in the World who are Heirs of the Kingdom of God, and how little they are discerned to be what they are. And lest you should think that because these words are quoted out of the *Apocrypha*, they have not weight in them, hear *Paul* speaking to the same purpose. 1 *Cor.* 1. 26. &c. *For ye see your calling, Brethren, how that not many wise men after the Flesh, not many mighty, not many Noble are called. But God hath chosen the foolish things of the World, to confound the wise: and God hath chosen the weak things of the World, to confound the things that are mighty, and base things of the World, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are; that no Flesh should glory in his presence.* Thus the Lord will confound the thoughts of men, and

and make that laſt which was firſt, and that firſt which was laſt: and that highly eſteemed which was deſpiſed and that deſpiſed which was highly eſteemed. And though the Heirs of his Kingdom be ſcarcely diſcerned in the World, yet will he finde out a numberleſs Number out of all Nations, Kinreds, People and Tongues: that ſhall inherit it: ſuch as the World takes little notice of, they being a People comming out of great tribulation, in which they have lived, in the World. Therefore let non ſay, *Where ſhall we finde ſuch a People as live in the Kingdom of God: but let them deſire of the Lord that he would open their Eyes, to ſee them, whom he ownes, and admits into his Kingdom.* Read *Revel.* the 7th. *ver.* 9. to the end. The Lord doth put the treaſures of his Kingdom into Earthen Veſſels which not being *beautifull* to the outward Eye, are therefore overlooked and not ſeen by the curious Eye. As it was ſaid of our

Lord

Lord and Maſter, *there is no beauty in him that we ſhould deſire him*, the ſame alſo may be ſaid of his followers. *But wiſdom is juſtified of her Children.* Look upon the rough and *withered* or deadlike coat of the Vine, ſpecially in Winter, and one would think it good for little, except to be conſumed by the fire; So are the branches of the true Vine many times to the outward Eye, and therefore not regarded by the World as the ſtrong Oakes and Trees of the forreſt are, or as the loſty *Cedars* of *Libanon* which are ſeen a far off. The Lord had reſerved to himſelf 7 thouſand who had not worſhipped *Baal*, even in the great Apoſtacy of *Iſrael* in *Ahabs* time, whom *Elijah* the Prophet could not ſee. So in the great Apoſtacy of Profeſſed Chriſtianity, the Lord hath a numberleſs Number who are ſealed, who ſtand before the Throne, and before the Lamb, cloathed with white Robes, and Palmes in their hands, glorifying God, and aſcribing all Salvation to our God which ſitteth upon the Throne, and unto the Lamb. As you read in that 7th of *Revel.* Thou that canſt not ſee a People fit for the Kingdom of God, canſt thou ſee a People that work righteouſneſs? The Apoſtle tells us, *that everyone that doth righteouſneſs is born of God.* 1 *Joh.* 2. 29. *Doſt thou ſee any People dwelling in a Spirit of love?* The ſame Apoſtle tells us, *that every one that loveth is born of God,* *Joh.* 4. 7. Another Apoſtle tells us, *that in every Nation he that feareth God and worketh*

keth righteousneſs is accepted of him. Act. 10. 35. The Apoſtle doth not tell us that every one that can magnify themſelves in a form of Religion are accepted, but he that worketh righteouſneſs only. There is a Phariſaical Eye which can ſee none righteous but ſuch as are in their *own form*: But God ſeeth not as man ſeeth. There is alſo a prophane and hatefull Eye, which hates the appearance of righteouſneſs and holineſs, becauſe it is a chain to their looſe prophane and wickedneſs, theſe alſo through the myſt of enmity and hatred cannot ſee the Servants of the living God, over whoſe conſciences he rules, and ſo hath a Kingdom there, and they in it, ſubmitting to his requirings as true Subjects. Therefore I ſay, though the Kingdom of God be a gloryous Kingdom, yet hath he many Subjects belonging to it, ſome in it, and ſome preſſing hard after it, ſome going mourning and full of heavyneſs not accounting themſelves worthy of it, but yet longing after it: and the glory of his Kingdom being inward the purblinde Worldly Eye ſees it not. For who of them would think that poor ſhatter'd creature, full of heavyneſs and of a drooping Spirit, and it may be ſorely exerciſed with outward afflictions and wants, and hath no pleaſant carriage in their Eye, that ſuch a one belongs to the Kingdom of God? And yet our Lord pronounces ſuch poor ones in Spirit to be bleſſed, and ſaith, *their's is the Kingdom of God.*

Ob

Obj. *But it may be ſome will ſtill object, that though theſe things be true, yet we doe not ſee Chriſtians ariſe to that Vigor of Chriſtianity, and joy and peace, as they did in the primitive times, nor ſo quickly receive peace and comfort as they did then; What's the reaſon of that, if the ſame Heavenly-ſtate be attainable now as was then attained unto by believers?*

Anſw. For Anſwer hereunto, conſider that there was a myſtery of iniquity to ariſe under the formal part of Chriſtianity: and that this myſtery was to overſpread Nations, Tongues, Multitudes, Peoples, and ſit upon theſe Waters: for ſo they are called. And that under this myſtery a bottomleſs Pit *was to be opened*, out of which a ſmoke aroſe and darkened the Sun in the firmament. Now this myſtery is the height of wickedneſs under the profeſſion of Chriſtianity. To act the Devils part in the name of Chriſt: and that makes it a myſtery. To teach traditions of men and their inventions for precepts of Chriſt, which was alwayes call'd whoredom among the Jews, and is ſo among Chriſtians. To teach lyes in Hypocriſie, to teach Murther as a precept of Chriſt, as all Perſecutors who profeſſe Religion muſt doe: this is to hold out the Devils work in the name of Chriſt. Now ſuch Apoſtacy as this, and teaching ſuch things, they darken the Sunſhine of the gloryous Goſpel of our Lord Jeſus Chriſt: *And God will not give his glory to another*

another (then Christ) nor his praise to graven Images, nor mens curious imaginations, or traditions. And therefore the gloryous beams of the Gospel being obscured by such things, the Heavenly warmth and refreshing thereof hath not so speedily, nor fully darted into mens Spirits, to raise them up so powerfully it may be and so quickly into the enjoyment of that peace and joy that passes understanding. But yet God hath not left himself without witnesses to bear Testimony to the Truth of the joyfull tydings of Salvation by Faith in Christ: and he will raise up still more, as the mystery of iniquity consumes. *What think ye of those that love not their lives unto death, warring against the mystery of iniquity?* Who expose their lives and all they have to the fury and rage of men, rather then ensnare their consciences with the vain traditions of men. Thus *Michael* and his Angels feight by suffering: And the Dragon and his Angels by inflicting. Therefore seeing the mystery of iniquity is to be overcome by such warrs as these, Christ Jesus our Lord and Captain wants not his valiant Souldiers to encounter with the Dragon and his Champions, even under the Apostacy into the mystery. The Dragon feights but prevails not against the Lords hoast. Now do not think that its a small matter that makes men so resolute and venterous, thus to expose their lives. No, its for no lesse then a Kingdom, either already in possession of, or in view to be at-

attained. But these things being Spiritual, are not discerned by the carnal Eye. And so the Subjects of Christs Kingdom, whether they be in real possession of it, or in earnest pursuite of it, are little seen by the World, although many belong thereunto.

Obj. *But one Objection more may seem very material and weighty to many: namely thus. In this Treatise of Essential Christianity, why is there no mention made of* Baptism, *and the* Lords Supper, *and of* Preaching the Word and Prayers? *Are not these Essential things in Christianity? And why are these left out?*

Answ. I answer, I do not leave them out in opposition to them, but because, first, they are not so inseparable to the Kingdom of Christ, as that there is no enjoyment thereof without these, especially as they are under the Apostacy administred. Secondly because these may all be professed and taken up by persons who are workers of iniquity, and not owned by our Lord Jesus Christ: even by men who live in open wickedness, and therefore are not admitted into his Kingdom because they are Baptised, or receive the Supper or frequent publique Prayers, or are Preachers of the Scriptures. *Paul* speaks the same thing to a Baptized Church, who also had the Supper of the Lord in practice among them, and who came behind in no gift. Yet notwithstanding all these things he sets this caution before their Eyes to ponder on: *Know ye not* (saith he) *that the unrighteous shall not inherit*

herit the Kingdom of God? Be not deceived neither Fornicators, nor Idolaters, nor Adu terers, nor effeminate, nor abusers of them selves with mankinde, nor Thieves, nor cov tous, nor drunkards, nor revilers, nor ex tortioners, shall inherit the Kingdom of God 1 Cor. 6. 9,10. This he speaks to such did wrong, and defrauded their Brethre Laying before them the danger of suc courses if they should fall back again to suc things: and return with the Dog to t vomit, and like the Sow to her wallowi in the mire. Hence it is that we are admi nished to turn away from such as have form of Godliness (as men that profesſe the things, namely Baptism, the Lords Supp publique Prayers and Preaching, may hav but deny the power thereof. Simon Mag was Baptized, and yet was in the Gall bitterness, and bond of iniquity Act. 8. one may eat and drink the Lords Supp without profit to themselves: yea they m eat and drink judgment to themselves, and guilty of the body and blood of the Lor 1 Cor. 11. And for Prayers, men m make many Prayers, and long Prayer and yet be no better then the Pharisee or the Jews of old who honoured the Lo with their lips, while as their Heart w far from him. And Christ himself hath for told that many shall plead for themselv thus, Lord, Lord, have we not Prophecy in thy name? &c. Yet he will answer them I never know you, depart from me,

that work iniquity. Now here's a form of Godlineſs lyes in theſe things, namely, in being Baptized, and frequenting Prayers, and Preaching and the Lords Supper, but ſeeing one may live in theſe and yet be far from the Kingdom of God, therefore I have not placed theſe things among thoſe that are eſſential to that life that enters the Kingdom, although theſe things rightly uſed, and at the Lambs requirings may be *refreſhing helps*, to thoſe who in ſincerity of Heart, and ſimplicity of conſcience do walk therein. There is a Baptiſm indeed and a Supper which are eſſential to the Kingdom of Chriſt, but thoſe are couched under other things before ſpoken, yet for more plaineſs I ſhall here expreſſe them more particularly. *Peter* tells us of a Baptiſm that ſaves us; and that muſt needs be eſſential. 1 *Pet.* 3. 21. *The like Figure whereunto, even Baptiſm, doth alſo now ſave us (not the putting away of the filth of the Fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.* This indeed is eſſential, namely, *the anſwer of a good conſcience towards God*; which is a Baptiſm indeed and which is a Fruit of righteouſneſs. For they that by an ungodly and wicked life make Shipwrack of Faith, they thereby beget in themſelves an evil and accuſing conſcience, although they be outwardly Baptized: and ſo its not that that ſaves, but the anſwer of a good conſcience by the reſurrection of Jeſus Chriſt. So there

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is a Supper also which is essential to the Kingdom of Christ : which our Lord himself speaks of, *Rev.* 3. 20. *Behold I stand at the Door and knock: if any man hear my voyce and open the Door, I will come in to him, and sup with him, and he with me.* This is a Supper that is essential. Here's joy and consolation in this Supper, and sweet communion with the Lord. This was writ to a Church who were Baptized with outward Baptism, and had the outward Supper and other *Ordinances*, as we may well presume they had, as well as other Churches : and especially because they thought themselves rich in such things, and increased with goods having need of nothing; which blinded their Eyes, so that they knew not that they were wretched, and miserable, and poor, and blind, and naked. And so the rest of the Churches of *Asia*, they were all in Church fellowship, enjoying the outward Ordinances; but that was not enough. For they were gathered in thither, as into a nursery or Garden, to the end, they should grow up in grace, and bring forth good Fruit unto God. So there is a prayer, that is essential, and hath communion with God. *viz.* When in the Spirit we worship God : and when the Spirit maketh intercession in us according to the will of God. There is also Preaching, or a holding forth of Truth which is essential, when the Lord requires it, whether it be by a righteous life, or by bearing Testimony to the Truth. But

those

these things *I leave out* which the Worldly Spirit may cloath it self with all : and under that Cloak live wickedly, yea and hate the life and power of Christianity, as may be done under a verbal profession of the *new Covenant*, as well as under the Old, when the false Prophets and such as adhered to them persecuted the true Prophets. And yet though they were Persecutors of the true, they brought Oblations to God, and burnt incense to him, and kept solemn meetings, and fasts, and came as a People that delighted to draw near unto the Lord, and made many Prayers to him : and their Hearts in all this far from him : and so may it be now : and therefore such things I omit, and point at such things as wherein a Soul drawes near to God, and is approved of God, and in which he comes to some enjoyment of Spiritual blessings, and by degrees comes into possession of the Kingdom of God in Christ Jesus. The things wherein a man walks with God, and follows the Lamb, whether into *external observances or out of them*, those I would here comprehend. For there may be a following of him out of some things that the evil Spirit may take up, as well as into them. The Scripture leaves us not without examples and ground hereof. The Brazen Serpent set up by Gods own institution, and which was an eminent Type of Christ, yet after the use of it was over, and the People made an Idol of it, and so went a whoring after the

ſhaddow, and forgot the ſubſtance, and their Hearts were removed far from the Lord; that good King *Hezechiah*, who walk't before the Lord with a perfect Heart, he cauſed it to be broken to pieces, and put an end to it. 2 *King.* 18.4. The Lord did alſo command circumciſion very ſtricktly, ſo that the Seed of *Abraham* muſt needs be circumciſed and this called an *Ordinance for ever*: Yet when the fulneſs of time was come, that the ſubſtance of all the ſhaddowes took place in their ſtead, then ſayes one Apoſtle, *behold I ſay unto you, that if ye be circumciſed Chriſt ſhall profite you nothing. Gal.* 5. 2. This was a hard leſſon to ſome and eſpecially to ſuch who were zealous of Gods ordinances, yea even to many who believed in Chriſt. Now the Scripture tells us of a falling away, from God unto all wickedneſs, and of retaining a form of Godlineſs ſtill to cover all that, and of a myſtery of iniquity to be revealed, and yet he that ſhall heed that myſtery, ſhall have his ſeat in the Temple of God, that is where Gods Ordinances have their place by right: but iniquity working under this profeſſion of theſe things, makes that a myſtery, which otherwiſe is open-faſt wickedneſs: only it hides it ſelf under a profeſſion and deſtructive zeal againſt neglecters of its form. Now in this caſe I ſay, there may be a following of the Lamb, even out of thoſe obſervances of his which once were commanded. But I do not urge this except

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he lead. And if he lead, and go before them, then ſhall his followers have peace, and a ſecret witneſs in themſelves, although they meet with oppoſition from others; Which they are likely to doe in following the Lamb: for its him that the evil Spirit perſecutes by his Servants, in whom he rules. And this is a great Teſtimony, that its one *great ordinance* of Chriſt, for his People to come out *of falſe* and corrupted worſhips, after the myſtery of iniquity hath abuſed them, becauſe the perſecution lyes moſt thereupon; if not altogether. The Papiſts, they perſecute becauſe People relinquiſh their form: the Epiſcopal, the Preſbyterian, *&c.* they all do the like. Though a man be juſt and upright in his converſation, yet if he draw from their form, they hate, they revile, they perſecute, at leaſt with the Tongue. And why is this? But becauſe they follow the Lamb, who ſaith, in their Spirits, *Come out of her my People.* I'ts he that goes before his true followers, and leads them out gently, and therefore ſaith come out. And this comming out I ſay, is a great ordinance of Chriſt, in the diſcovery and diſſolution of all corrupted worſhips. And the followers of Chriſt herein are digniſyed with this Honour, that its ſaid of them, *theſe are they which follow the Lamb whitherſoever he goes.* But note, they are ſuch as truely follow the Lamb, in whoſe mouth is found no guile. If they ſhall turn from corrupted worſhips, and retain ſtill

their corrupted Hearts, and so follow the *Wolf*, the *Lyon*, the *Bear*, the *Fox*, and such devouring creatures, or the *Dog* or *Sow*, those dirty creatures, their forsakeing this or that form or way of worship will not profite them. They are followers of the innocent harmless Lamb, not of Beasts of prey, or ravenous hurtfull creatures. They follow the Lamb whithersoever he goes: which seems to imply various removes in the Lambs leading of them, or going before them. As there was various removes or journings in the Wilderness, out of *Egypt* literal towards the Earthly *Canaan*, so may there be, out of *Egypt* Spiritual to the Heavenly *Canaan*: for things under the Law were Typical, shaddowing out something Spiritual. Now under that word Lamb is pointed out to us the guide in these journings: even the Lamb and his nature, as the Pillar of Fire, and Cloud was the guide in the Wilderness. Therefore i'ts safe keeping to the unhurtfull Lamb, and to go where his Nature accompanies: That's the Standart to which his Travelling following Subjects do resort. And though some that set forward out of *Egypt* spiritual, turn back in their hearts, or murmor and through unbelief faint and fall in the way, yet the Lamb holds on his way, and followers he hath that go throw with him, whithersoever he goes. Whether it be out of the *Egyptian* Societies, or into a Wilderness, throw the red Sea, or to warr against the uncircumcised

cumciſed Philiſtins, who provoke the Lord by their Idolatry and wickedneſs : But not with carnal Weapons. but with Spiritual. The ſollowers of the Lamb have piercing Weapons, and yet not carnal, and ſo hath their Captain, of whom it is ſaid, *Ride on proſperouſly becauſe of Truth, meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things* (terrible things in meekneſs) *thine Arrows ſhall be ſharp in the Heart of the Kings Enemies.* *Michael* and his Angels and ſollowers finde oppoſition from the *Dragon* and his Angels and followers : and they both feight : The *Dragon* and his followers with carnal Weapons to ſtop the way of the Lamb and his followers, leſt they ſhould invade his Kingdome of darkneſs and deſtruction : And on the other hand, the Lamb and his followers they feight with other Weapons even with meekneſs, and the word of Truth, to make good their way that they may hold on to follow the Lamb. Thus the Lamb leads on his Army forward out of the World, that is out of the Worlds evil wayes and corrupted worſhips : But whether or no he *lead into that which is outwardly to be ſet up as yet, I leave to further diſcovery.* I mean whether that which is to continue is as yet to be ſet up, that I leave : But that there may be pitching of Tents for a Seaſon even in a Journey, thats manifeſt from the Journeys of the *Iſraelites* in the Wilderneſs ; who pitched their Tents till the cloud went forward,

and then there was danger in remaining behinde in their pitched Tents. *There is a Seed will understand what I say.*

There is one thing yet behinde to be spoken to, which tends greatly to the keeping of our mindes and affections alive, and in pursuite of an everlasting inheritance: and that is *Hope*. *Faith believes the love of God.* And from hence *Hope* waites for good things not yet seen: *For we are saved by Hope* (saith the Apostle) *but Hope that is seen is not Hope: For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom.* 8. 24,25. Hope you see is one ingredient tending to eternal life: and a principal piece of Spiritual Armor, bearing up the head in pursuite of the Kingdom of God, against all the Opposition met with in the World. Therefore i'ts called, *the Helmet of Salvation. Eph.* 6. 17.

There be divers things to be considered concerning this *Hope*: and the ground of it, whereupon our hope is placed: that so it may be as an Anchor sure and stedfast to keep us safe in the waves and billowes of the tribulations of this World.

1. The first thing is this. That there shall be a Resurrection of all, for if there be no Resurrection, our hope is vain, and hath no ground to stand upon: and we are of all men most miserable, if in this life only we have hope in Christ: as the Apostle saith. 1 *Cor.* 15. 19. Therefore for the confir-

confirmation of this ground for the ſure Anchor of hope, and for reviving of your remembrance thereof, let us call to minde ſome paſſages of the Scripture, and the Teſtimony of Chriſt and his Holy Apoſtles concerning this thing.

And firſt of all conſider the Reſurrection of Chriſt: who is ſaid to be the firſt Fruits in the Harveſt. 1 *Cor.* 15. 23. *Now if Chriſt be preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead? ver.* 12. His reſurrection neceſſarily proves our reſurrection: for he needed not for himſelf to have taken our nature upon him, and to be made like us in all things (except ſin) but it was for our ſakes that he took to himſelf our nature, that he might prepare it, and bring it back again, and that with advantage into the happy union and fellowſhip of our Maker, out of all that death hath involved us in: both out of ſin, and out of the Graves. And therefore according to theſe two deaths, there is a twofold reſurrection ſpoken of by Chriſt. *Joh.* 5. That there is a death in ſin is manifeſt. *Eph.* 2. 1. *You hath he quickened who were dead in treſpaſſes and ſins.* Now of a reſurrection out of this death Chriſt ſpeaks. *Joh.* 5. 25. *Verely, verely, I ſay unto you, the hour is comming and now is, when the dead ſhall hear the voyce of the Son of God: and they that hear ſhall live.* And this is that reſurrection that *Paul* ſpeaks of, *Col.* 3. 1. *If ye then be riſen with*

Christ seek those things which are above; and in some other places this is called a resurrection. But then besides this resurrection out of sin, there is a resurrection also out of the Graves, when the Sea shall give up its dead that are in it, and Death and Hell shall deliver up the dead that are in them, and all graves shall be opened, and shall render up their dead. And of such a resurrection also Christ speaks in the forenamed place, *Joh.* 5. 28, 29. *Marvel not at this*: (saith he, that is, that men shall now hear the voyce of the Son of God, and they that hear shall live) *for the hour is comming, in the which all that are in the graves shall hear his voyce, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* The first of these resurrections, namely out of the death of sin, is a marvellous work of God, wrought by the voyce of the Son of God in the Heart. But Christ Jesus seemes to make the other resurrection which is to be general out of the graves, to be more marvellous. Secondly, the first of these resurrections, is in order to bring men to live the life of righteousness: but the second or general resurrection is after they have done good to give them their reward. The first is only a raising up to life. The second is a raising up of some to life: and of others to condemnation, according as they have done good or evil in their life time. For we must know, that this is after

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men have done good, or done evill; that is, at the last day, which our Saviour often mentions for the comfort of the righteous who are before hand raised up to life by him. *Joh.* 6. 39, 40, 44, 54. *And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of the Father that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.* Again, *No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day.* Again saith he. *Who so eateth my Flesh and drinketh my Blood, hath eternal life, and I will raise him up at the last day.* This is not a raising up out of the death of sin unto life: but a raising up again of those that before hand have eternal life. And this is spoken for the comfort of all such; as also many other comfortable words are left upon record for such: which also clearly hold forth this Doctrine of the general resurrection. Take this one place for concluding of this particular. 1 *Thess.* 4: 13. to the end of the Chapter. *But I would not have you ignorant Brethren, concerning them which are asleep, that ye sorrow not as others that have no hope. For if we believe that Jesus dyed and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming*

ming of the Lord, ſhall not prevent them which are a ſleep. For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voyce of the Archangel, and with the Trumph of God, and the dead in Chriſt ſhall riſe firſt: Then we which are alive, and remain ſhall be caught up together with them in the clouds, to meet the Lord in the Ayre: and ſo ſhall we ever be with the Lord. Wherefore, comfort one another with theſe words. Here he calls the death of believers a ſleep, as Chriſt ſaid of *Lazarus*, he ſleepeth, when he was dead, and its frequently ſaid in the Old Teſtament, ſuch a one ſleept with his Fathers, when he was dead. Death is but as a ſleep out of which men muſt riſe again: therefore ſorrow not (ſaith the Apoſtle) as others that have no hope. For if Jeſus dyed, and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him. And further the Apoſtle here deſcribes the order of the reſurrection. *The dead in Chriſt ſhall riſe firſt, and with them ſuch believers (or Servants of Chriſt) as are then alive, ſhall be caught up together with them in the Clouds, to meet the Lord in the Ayre: and ſo ſhall we ever be with the Lord.* Now comfort one another herewith ſaith the Apoſtle. *Here is a ſtedfaſt ground for Hope to Anchor upon.* One thing he expreſſes in the 1 *Cor.* 15. which is here paſſed over concerning them that are alive at that day; namely they ſhall not dye, but they ſhall be changed, in a moment, in the twinkling of an Eye: for this mor-

mortal must put on immortality : and the natural body must be made a Spiritual body, I have spoken the more of this, because although the common notion hereof is retained among People, yet the lively sence of these things, is to much buryed and out of minde. For surely if men did seriously meditate hereof, it would have a weighty influence upon their lives and conversations, to make them inoffencive in the World.

Another thing collateral with this, is, *that as there shall be a resurrection of all, so there shall be a day of judgment for all : when every man shall receive according to the things done in the body, whether good or bad.* It may be some will say, this is rather a ground of fear, then a ground of hope. True it is so, to them who take pleasure in iniquity, and are strangers to Christ Jesus, and to a righteous life. But to those that are innocent in the World, and believe in Christ, and meet with afflictions and tribulations here, it is a most comfortable ground of Hope. *For our light affliction which is but for a moment worketh for us a more exceeding and eternal weight of glory.* But before we speak more of it see first how certainly it is grounded upon Scripture; that there shall be *a day of judgment. Act.* 17. 30, 31. *The times of this ignorance God winked at, but now commandeth all men every where to repent : Because he hath appointed a day in the which he will judge the World in righteousness, by that man whom he hath ordained : whereof he hath*

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given assurance unto all men, in that he hath raised him from the dead. Hence its plainly held forth, that the raising of Christ from the dead, is a sure Testimony to all men, that God will in an appointed day, by him judge the World, and that in righteousness. For every man shall receive according to his deeds done in the body, whether good or evil. Again the Apostle *Paul* tels us of a day of wrath, and righteous judgment of God. *Rom.* 2. 5. and so forward. *But thou after thy hardness and impenitent Heart treasurest up unto thy self wrath against the day of wrath, and day of the revelation of the righteous judgment of God. Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honour, and immortality* (to them he will render) *eternal life: But unto them that are contentious, and do not obey the Truth but obey unrighteousness*, (to them) *indignation and wrath.* Then he goes over with it again, *ver.* 9,10. *Tribulation and anguish upon every Soul of man that doth evil, of the Jew first, and also of the Gentile: But glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile.* Again minde what our Saviour Jesus Christ said to his twelve Disciples when he sent them forth with power to preach or publish, the Kingdom of Heaven to be at hand, and therefore to call them to repentance, and to heal the sick, and cast out Devils, *&c.* saith he, *whosoever shall not receive you, nor*

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hear your words, when ye depart out of that House, or City, shake off the dust of your feet. Verely I say unto you, it shall be more tolerable for the Land of Sodom *and* Gomorrah *in the day of judgment then for that City. Matth.* 10. 14, 15. The like expression he uttered concerning *Chorazin* and *Bethsaida* in the next Chap. *viz. Chap.* 11. 21,22. Because they repented not when they saw the mighty works which he had done in them. *It shall be more tolerable* (saith he) *for* Tyre *and* Sidon *at the day of judgment, then for you.* Hence its plain, *that there's a day of judgment yet to come for those Cities that have been so long since destroyed.* And that it shall be more tolerable for them at that day, then for those that have had more means of knowledge and true understanding afforded them, and yet cast it behinde their backs, and remain impenitent. This being rightly considered may make the stoutest Heart to tremble, who goes on in the paths of wickedness, as it did *Felix. Act.* 24. 25. *As* Paul *reasoned of righteousness, temperance, and judgment to come,* Felix *trembled:* or was made fearfull, struck with fear. For he that is to judge is no respecter of Persons, and hath all power given him in Heaven and in Earth: and from him can none flee for shelter: Therefore to the unrighteous and ungodly that day is terrible. But to the upright in Heart, who in sincerity and Truth desire to please the Lord in walking obediently before him, in a good conver-

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ſation, and innocent in the World, to them the day of judgment is a ground of Hope. Why? Becauſe they ſhall receive good at the hands of the Lord: *He will appear to their comfort.* Judge you, how comfortable a thing it ſhall be at the laſt day to the righteous and mercifull, when Chriſt ſhall ſay to them, *come ye bleſſed of my Father inherit the Kingdom prepared for you from the foundation of the World. Matth.* 25. But becauſe that portion of Scripture doth ſo eminently ſet forth the day of judgment, with ſome remarkable circumſtances thereof, let us view it a little more fully; in the preparation to it, and alſo in the matter of fact upon which judgment is to paſſe; and the Sentence of judgment it ſelf. The preparation is this. *The Son of man ſhall come in his glory, and all the Holy Angels with him, and ſhall ſit upon the Throne of his glory. ver.* 31. there's the preparation of the judge. *And before him ſhall be gathered all Nations. ver.* 32. there's the preparation of the People to be judged. *And he ſhall ſeparate them one from another, as a Sheepherd divideth his Sheep from the Goats, and he ſhall ſet the Sheep on his right hand, but the Goats on the left.* Here now is his ſecret judgment of them in himſelf who knowes the wayes and thoughts and Hearts and lives of all men. Then follows his open expreſſed ſentence of judgment upon them. Firſt to thoſe on his right hand, this comfortable ſentence, *come ye bleſſed of my Father inherit the King-*

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dom prepared for you from the foundation of the World. ver. 34. And then he gives the reaſon of this his righteous judgments. *For* (ſaith he) *I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in, I was naked, and ye cloathed me: I was ſick and ye viſited me: I was in priſon and ye came unto me.* Then ſhall the righteous anſwer, *Lord when ſaw we thee ſo and ſo, or did ſo unto thee?* Take notice! Their ſentence or judgment of matter of fact runs wholy upon *Acts of mercy* which by them were not had in remembrance, or at leaſt little ſet by, for they had herein minded the Counſel of Chriſt, in not letting their left hand know, what the right hand had done. But though they minded not what they had done, yet the righteous judge of all the World recorded what they had done, aud brings up again their mercy into remembrance to their joy and comfort. Yea a Cup of cold Water given to one of his little ones in love to them becauſe they belong to him, ſhall not be forgotten. Then on the other hand, *he ſhall ſay to them on his left hand, depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.* And then he gives the reaſon of their ſentence; which is only a defect in mercy. *For* (ſaith he) *I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not, ſick and in priſon, and ye viſited*

visited me not. Then these shall plead for themselves as the others did against themselves, saying, *Lord when saw we thee an hungred or a thirst, or a stranger, or naked, or sick, or in prison, and did not Minister unto thee.* Then shall he answer them saying, *Verely I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.* Here you see this Scripture doth not only hold forth a day of general judgment, but upon what grounds also the sentence of judgment shall passe. And its worth your observation to take notice, that the sentences run wholy upon *Acts of mercy*, and the want of mercy. It runs not upon this or that profession, or united Society of men. It runs not thus, *come ye blessed of my Father*; for ye are Catholiques or Papists, and have been absolved by your Priest: or ye are Protestants reformed in part from the superstition and Idolatry of the Papists: or ye, are of the Episcopal or Presbyterian, or Independent, or Anabaptist, or fifth Monarchy, or Quakers Society. *But ye have been mercifull: ye have shown forth the nature of your Heavenly Father, who is love and mercy*: and therefore now mercy is extended to you. For seeing God is love, surely he must needs have most respect to his own nature where it is found. As on the other hand he shall have judgment without mercy, that hath shewed

no mercy. Oh therefore lift up your heads, you tender hearted humble mercifull men, *in hope of a righteous day of judgment to come*: and faint not in doing good, or in your patient waiting for the comming of the Lord, though you be under affliction and tribulation in the World. For the day will come that will make amends for all, and satisfy you to the full: So that your labour of love, in what kinde soever, shall not be in vain, or forgotten of the Lord. Divers other Scriptures do confirm the general resurrection of the dead and Eternal judgment; which were principles in the Doctrine of Christ, and not to be confounded with the first Spiritual resurrection out of the Grave of sin; or with the particular secret judgment of God inwardly in a mans Spirit: For these are before death natural, the other come after. These first are to prepare for that which is to come after, that we may in hope look for that day that is to come. We are raised up here out of the death of sin, that we may rise with comfort hereafter: We are judged of the Lord here that we may not be condemned with the World: and we are made to judge our selves here, that we may not be judged. Blessed and holy is he that hath part in the first resurrection, on him the second death hath no power. So that Hope having so sure a foundation, it is as an Anchor sure and stedfast: And tends greatly to an essential Christian life: to bear us up therein, in holding on

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in patience doing the will of God', and denying the pleasurable and easie paths of unrighteousnes. This Hope of an eternal inheritance, makes us not ashamed to bear reproach for Christs sake, and for observing his commands, though we be accounted as the of-scouring or refuse of all things for so doing. So that Hope is as a Helmet upon our heads to bear us up under all the vilifyings of the World. I know it is a common thing with many, if not with most, to say, *I hope to be saved, and I hope God will be mercyfull.* Yea and they will swear by their hope too, saying, *as I hope to be saved.* Well, I would not dash thy hope in Gods mercy, but rather strengthen it; and help to raise it up higher. But take heed how thou exposes thy hope and thy self therewith to judgment, in breaking the command of the great judge, who is to judge thee, and all the World, who hath said, *Swear not at all, neither by Heaven, nor by Earth, nor by any other Oath.* Certainly if men shall give an account in the day of judgment, of every idle word, (as the true judge hath told us they shall, *Matt.* 12.36.) then surely forbidden Oaths must be given account of: therefore put away such things, as are threatened with judgment. And to raise up thy hope into strength, and infallibility, that it may be a comfortable stay to thee consider what it is, that it is grounded upon, and how it will operate in thee, if it be right, and see that the right founda-

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tion be layd. Consult with the sayings of those who have had this lively hope in them : and see how their's was grounded : and what they testify of it. I shall lay this one Scripture before thee to consider on, and to set before thee as a marke, to presse after. 1 *Joh.* 3. the three first verses. *Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God : therefore the World knoweth us not, because in knew not him. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him : for we shall see him as he is. And every man that hath this hope in him, purifyeth himself, even as he is pure.* Wouldst thou have thy hope raised up to this pitch, to expect to be made like the Son of God at his appearing by beholding of him or seeing him as he is? Then thou must purify thy self from all uncleanness of Flesh and Spirit, for he is pure and piercing. If the Sun shine upon a dull thick Earthy body, it doth not fill that with its beautifull light : but if it shine upon a pure transparent Gem, in fills that with its one glorious light. Therefore there must be a purifying and cleansing going before, to prepare us to be made partakers of the glory of the Lord. Every one that hath this hope in him, purifyeth himself, as he is pure. Now there be two things requisite in this purification : namely, *Faith in Christ: and an obedient life. Purifying their Hearts by Faith,*

Faith, saith the Scripture : and again, *If I wash thee not thou hast no part in mee* : thus he purifyeth the conscience from dead works, by his Spirit, working faith in us, in his blood : and by the same Spirit leading us in an obedient conversation. And as many as are led of the Spirit of God they are the Sons of God. And the same Spirit that leads the Sons of God, the same witnesses in them, that they are so : And so giveth a most firm ground of Hope: [redacted] : So that we may say with the beloved Apostle, *now are we the Sons of God, but it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him : for we shall see him as he is.* Oh Brethren! How can one think of these things, and give himself up to a loose wicked life and conversation? Nay, this hope tends greatly to the essential life of a Christian : and to preserve him therein from turning back again into the polluted wayes of the World.

As for Forms wherein, since the Apostacy, men profess the same Christ, there may be something essential also to a Christian life : But not as they are such or such a form; but as the Lord shall require, or lead men by his Spirit, and exercise their Spirits, for the tryal of them, whether they will follow him whithersoever he leads, either into them, or out of them bearing the reproach of the World, and

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ſhewing their obedience in anſwering that meaſure of light wherewith he doth illuminate them, and in which he goes before them by the movings of his good ſpirit in them. But herein is danger, namely, in urging men by the force of reaſon, before the Lord lead them: for men may lay that burden upon the Spirits of others, which the Lord doth not lay: and this work makes only Proſelytes and Hypocrites. Its ſafe to minde what Chriſt Jeſus our Lord layes upon our Spirits, and not what men lay. *I will put upon you no other burden; but that which ye have already hold faſt till I come;* ſaith Chriſt to ſome in the Church of *Thyatyra. Rev.* 2. 24, 25. But there were ſome that would have layd upon them other burdens, who undervalued the ſimple and honeſt hearted, and counted them weak, and dark, not knowing the depths of Satan, as they uſed to ſpeak in their vaunting over them. But the Lord encouraged them to keep to the burden which he alone layd upon them. Again there is another danger in thoſe that are urged before the Lord go before them to lead them: (I ſpeak in point of Form, and outward obſervations) namely, to be puffed up and exalted in themſelves from their form, and ſo to overlook the righteous life in others. And then they fall into the number of thoſe, who being exalted in their form, ſay in their Hearts, *ſtand by thy ſelf come not near to me for I am holyer then thou.* And this now provokes

vokes the Lord to wrath; and he will rather look to him that is of a humble and contrite Spirit, ſtanding in awe of him, then to ſuch. Its good for both theſe to minde whats ſaid, *Iſa. 66. 5. Hear the word of the Lord, ye that tremble at his word; your Brethren that hated you, that caſt you out for my names ſake ſaid, let the Lord be glorifyed: but he ſhall appear to your joy, and they ſhall be aſhamed.* This is encouragement to thoſe humble ones, whoſe Hearts ſtand in awe before the Lord, not willing to be lead of any, againſt the leadings of the Lord: or to ſubject themſelves to that which is contrary to the teachings of the Lord in them; though they be therefore deſpiſed, and caſt out by their Brethren. And it may alſo be a caution unto others to teach them to take heed how they hate, and caſt out of their eſteem, the poor and humble in Spirit, upon the account of any outward formality. *For what haſt thou to doe to judge thy Brother, or to ſet at nought thy Brother, for any outward obſervation, or formality?* Whereas thou canſt not tell whether Chriſt our Lord doth lay it upon him or not. *Behold we ſhall all ſtand before the judgment ſeat of Chriſt.* One man keeps a day to the Lord, another keeps not a day: two contrary things. Canſt thou believe that theſe two contrary things, may both be done in obedience to the Lord, at his requirings? Surely they may, or elſe I judge that *Paul* would not have defended them both againſt each other

other, and have judged nothing but their judging of one another in such case. Therefore Men and Brethren, whosoever loveth our Lord Jesus Christ, and his Government, lay aside all emulation and wrath, and disesteem of one another for such things; and learn to love one another though you be not of the same stature one with another: even as Christ hath loved us, and doth love us, and feed us in several pastures. And learn what this means, *in my Fathers House are many mansions, or dwellings*, that so you may not despise one another.

An Appendix concerning Faith.

BEcause Faith is so Essential to a Christian, and comprehends, (as I may say) the very substance of the Gospel, in so much that all Christianity is sometimes expressed under that very word of Faith, as *Gal.* 1. 23. *Rom.* 1. 5. *&c.* Therefore it is here a little further insisted upon, partly by way of recapitulation, holding forth.

1. *The foundation of Faith layd, out of us, in the love and mercy, and Truth of God; and in the sufferings and resurrection of Christ.*

2. *The Work and Fruits of it in us, by the Spirit.*

First. The foundation and ground of Faith; that must of necessity be something out of us, which is to be believed. Therefore that thing is the material thing

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to be publiſhed or preached among men, for the begetting of Faith. For the underſtanding muſt be opened to underſtand it before one can believe it. Therefore *Philip* opened the underſtanding of the *Eunuch* in the Scriptures concerning Chriſt: and then he believed: And Chriſt, he opened the underſtandings of the two Diſciples, that were going to *Emaus*, when their Faith was ſhaken concerning him, that they might underſtand the Scriptures. And ſo the Apoſtles when they preached the Goſpel of Salvation, ſtill they opened the things to be believed, by the Scriptures, that ſo thoſe whoſe Heart God was pleaſed to open, might ſee what a ſure ground there was layd in God, and in Chriſt for men to believe on him. For our Salvation or our life is hid with Chriſt in God. The foundation of all is in God; in his kindneſs, in his love in his mercy. And therefore all glory redounding from thence aſcends unto God. This is that which makes us truely to glorify God in our Hearts and Spirits, when we ſee him the foundation of all, the beginner and finiſher of all. That takes a man off his Phariſaical exaltation in himſelf ariſing from his own righteouſneſs. Oh how humbly did the Apoſtles of our Lord, give all glory and honour, unto the kindneſs, and mercies, and love of God, manifeſted to us in Chriſt Jeſus. In all their Epiſtles to the Saints raiſing up their mindes to the great love of God in Chriſt Jeſus. For he

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was the Veſſel filled with the love of God, to convey it to us. And this was the glory which his Diſciples beheld in him. *We beheld his glory, full of grace and truth. Joh.* 1. Grace is good will, kindneſs, love, mercy; this is Goſpel; this is the glad tydings, which came by Jeſus Chriſt. *The Law came by* Moſes, *but grace and Truth by Jeſus Chriſt.* This love of God revealed in us by his Spirit, is the Rock of ages: and while we live and walk in that we live in God, for God is love. This was *Iſraels* Rock while they continued in his love, and he lead him, and inſtructed him, and kept him as the Apple of his Eye, until he waxed fat and kicked, and lightly eſteemed the Rock of his Salvation: as *Moſes* ſets forth in his Song, *Deut.* 32. And *Hannah* in her Song. 1 *Sam.* 2. And *David* in his Song. 2 *Sam.* 2. likewiſe *Pſal.* 62. ſaith he, *truely my Soul waiteth upon God: from him cometh my Salvation. He only is my Rock and my Salvation*, ſeveral times doth he repeat thoſe words in that ſhort Pſalm, and then ſaith, *ver.* 8. *Truſt in him at all times ye People, pour out your Heart before him: God is a refuge for us.* Selah. *Surely men of low degree are vanity, and men of high degree are a lye*, ſo neither of them are to be truſted to: though a man be exalted as high as Heaven, above all called Gods, or above all Earthly powers, yet he is but a lye and not to be truſted to. Therefore to be built upon a man, is but to be built upon a lye. But to

be built upon the Revelation of the love of God in Christ Jesus; there's the Rock. That was the Rock, that Christ would build his Church upon. *Upon this Rock will I build my Church*, saith he to *Peter*. What was that? upon *Peter?* No, he was *Petrus* so named from the Fathers revealing of his Son to him, which was *Petra*, the Rock upon which *Peter* himself was built, and the Church in all ages. *Matt.* 16. 16, 17, 18, 19. And in that Revelation of the Son of God by the Father, and in his power and presence, there stands the power of binding and loosing: which also was given to any two or three of the Church as well as to *Peter*. *Mat.* 18. 18, 19, 20. by vertue of the presence of him with them, who is truth and is no lye. For thats given as the reason both of that power of binding and loosing transgressions, and also of that power and prevalency of the prayers of two or three concurring with one accord to ask any thing of God. Why? *For* (saith he) *where two or three are gathered together (eis to onoma emon) into my name, there am I in the midst of them.* ver. 20. Here is the infallible Rock and foundation: not *Peter* as a man; and therefore lest any should take him to be the infallible foundation, the Lord suffered him to slide sometimes, more then we read of the other Apostles, in so much that he called him Satan, saying to him quickly after he had called him *Peter*, or a Rock or a Stone, *get thee behinde me Satan*;

tan : we finde not that he ever ſaid ſuch a word to any of the reſt, except *Judas* whom he ſaid was a Devil, one of you is a Devil. Therefore *Peter* ſtanding in the Revelation of the Father, firm in that, or upon that Rock, he became as a ſecundary Rock layed upon the chief Corner-ſtone : and ſo did all the reſt of the Apoſtles, and Prophets. *Eph.* 2. 20. But *Peter* ſtanding in the wiſdom of the Flesh, out of that Revelation of the Father, he was an offence, and no better then Satan, and to be rejected and caſt behind the back : and ſo is every one that ſtands there, namely in the wiſdom of the Flesh, in oppoſition to the work of God. *Peter* was no foundation for the Church to be built upon as he was a mutable man : but only as he ſtood in the infallible Counſel and Revelation of the Son of God : So he held forth the Rock to others, and was dignifyed with the name of the Rock. So likewiſe Chriſt will put his own name upon others that ſtand faithfull to him : as he writ to the Church of *Philadelphia*. Rev. 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God*, ------ *and I will write upon him the name of my God, and the name of the City of my God* : ------ *and my new name*. And ſo *Peter* was dignifyed with the name *Petrus* or *Petros* from *Petra* which was the true Rock in all ages : becauſe he profeſſed him from the revelation of the Father. *Whom ſay ye that I am?* (ſaith Chriſt) *Thou art the Son of the living God*,

(saith *Peter.*) Here was the Rock or foundation the Corner-stone. *Petra.* As all the Scriptures testify, and from hence he was called *Petros*, but in Satans work he was called Satan. Therefore the Spirit he stood in gives the denomination. So likewise concerning others, *Herod* in his crafty ravenous Spirit was called a *Fox.* So if *Peter*, or the *Pope* pretending to be *Peters* Successor, shall stand in a destroying Spirit, doth not he deserve the name of *Apollyon* which signifies a destroyer? And is not this name justly put upon the King of the destroying Locusts, *Rev.* 9. 11. I desire thee, whosoever thou art, to weigh this well: *Peter* or whoever it is that stands in the Spirit of God, which reveales the Son of God, and are keept in that, God dignifies them with Honourable names, such as none knowes but they which receive them. On the other hand those that stand in another Spirit have names given accordingly. Therefore i'ts a sottish and incongruous thing for men living in one Spirit, to challenge a name proper to the contrary. How foolish and impertinent is it for men that are as Locusts and Scorpions carrying stings in their Tails wherewith to hurt men, who arise out of the smoke of the bottomless pit of mans wisdom and imaginations, for them to challenge the name of Christians, a name proper to those who standing in the Revelation of God, and nature of Christ follow him as innocent Lambs. I'ts as discrepant, or contrary,

trary, as for a Wolf or Fox to challenge the name of a Lamb. So for the King of these Locusts, these stinging Scorpions, for him to go under the name of Christs Vicar, and *Peters* Successor, is as contrary as to call Fire, Water, or Water, Fire. I'ts to put light for darkness, and darkness for light. And thereunto belongs a woe. *Isa.* 5. 20. *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.* I have insisted the more upon this, lest men should misse of their expectation, and fall short of the comfortable enjoyment of the Kingdom of God, in building upon the Sands and not upon the true Rock.

Another thing to be considered, and which was published by the Apostles to beget faith, was the sufferings and resurrection of Christ. This also was done without us, we have no hand in it: And this also was from the love of God. *God so loved the World that he gave his only begotten Son that whosoever believeth in him should not perish but should have eternal life.* And what did God give him to do for us? One thing was to bear our sins. *He became sin for us who knew no sin, that we might be made the righteousness of God in him.* 2 *Cor.* 5. 21. that is, he bare our sins in his own body, and suffered for them, that we by faith in him might be cloathed with Gods righteousness: or with the love and mercy of God. For

thats it which being received by faith is called Gods righteousnes.

Now tho the foundation for Faith be layd out of us, in the good will and love of God in Christ Jesus, and in his sufferings and resurrection: yet the work of Faith, thats wrought in us by the Spirit of God, for its he that opens the Heart of man to believe his love. Sin shuts up the Heart of man against the Lord, and is as it were a bolt against him. Therefore to take away that bolt, and to make way for the opening of the door, Christ suffered: *He bare our sins in his own body on the Tree, to make way for man to conceive the love of God in Christ*; And thats not all: I'ts the entrance or the beginning of Faith, which he follows by the operation of his Spirit in us, washing our consciences by the Blood of Christ: and so giving boldnes through him to draw near to God, and to come to him as a Father, and thus by degrees the Lord makes his entrance into the Hearts of the Sons of men, that they may become the Sons of God: He living in them, and they living in him. For his love being received (which in very deed is Faith) he himself, who is love, is received, and here is begotten a Son to God. *As many as receive him to them gives he power to become the Sons of God, even to them that believe on his name.* For this is the end of our Faith, that God may dwell in us, and so renew his image again which through sin hath been defaced. That man

that

that pretends faith in Christ, and yet lives in the nature or Spirit of the Devil, doing his works, his Faith is but like the Faith of his Father the Devil, whose works he doth. The Faith of the Sons and Daughters of God is shown by their Fruits: for they work the works of their Father. Every Tree is known by its Fruits. *Now this is the great mystery, hid for so many ages and generations which in due time God revealed by his Spirit to the Apostles of Christ: Namely Christ to be brought forth in us: and this is the hope of glory.* And the preaching of the first principles of the Doctrine of Christ, is but to make way for this. Under the great Apostacy, wherein the Whorish Spirit hath raigned, the mystery of the glorious Gospel hath been vailed. And men have highly pretended Faith in Christ, and yet lived in the nature of the Devil, murdering and destroying one another, and despising one another, for a few outward observations and Ceremonies: Whereby it is manifest that the Faith of the Gospel hath been vailed among them: The Sun hath been darkened in the Firmament through the Clouds of mens imaginations, and inventions and traditions, upon which they have put the weight of their Religion: and so wanting the nature of the true Faith they have persecuted one another for these things. For they have been ignorant of their own state: and taken themselves to be Churches of Christ when they were but the outward

Court,

Court, which was left out unmeaſured and given to the Nations. When the Woman, the true Church. withdrew her ſelf into the Wilderneſs, the Lord in mercy left an outward Court open for the Gentiles, or Nations, to aſſemble in (for their aſſemblings are in the outward Court.) And he left it unmeaſured, giving the Gentiles or Nations leave to uſe their own wiſdom in their wayes of aſſembling, and approaching towards his Holy Temple: But they miſtaking their own inſtitutions, for the true Ordinances and Inſtitutions of Chriſt, have in their blinde Zeal for them, perſecuted one another, and alſo trampled the Holy City under foot among them, becauſe ſhe could not walk with them in their humane traditions, and mingled inventions: which indeed have borne ſome face of Chriſts Ordinances, but polluted through mens inventions; the Nations ſetting Gods poſt by mans poſt, as the Scripture ſpeaks. And hence in pretence for God, they have been deſtructive one to another, and all to the true worſhippers, and ſo are plainly diſcovered to be out of the true Goſpel Faith: which hath been obſcured among them: and they involved in darkneſs and ignorance. For had the Nations known their own ſtate, that they were but the outward Court left unmeaſured; then would they have known alſo, that the meaſures of others in their approaching to worſhip might be as good as their own; or at leaſt wiſe,

wise, that it was left at liberty as well as their own. Or had the Nations known the power, and true nature of Faith; they would not have persecuted and destroyed others for differing from them in profession of Religion. But it is said, *when the Son of man comes shall he finde Faith on the Earth?* Which implyes the great defect thereof, and the great Apostacy therefrom upon the Earth: As indeed is made manifest, by the lives and works of men. For if by Faith the Son of God were received, they would do the works of God: Yea they in whom Christ lives, they do the works of Christ. And blessed be God and Father of our Lord Jesus Christ, that he is again reviving of the truth, and dispelling the darkness: and begetting a People to himself, not only to know his Heavenly nature better, but also to live therein in their measure. And he will yet more and more discover the false Fruitless and destroying Faith, of Nominal and National Churches: who pretend Faith in Christ and Hope in Christ, and yet live in the nature and works of him, whom Christ doth cast out, and whose works he comes to destroy: which kinde of believers or Professors of Christianity, cause the gloryous name of our Lord Jesus Christ to be blasphemed, that is, evil spoken of among them that own him not, as namely *Turks* and *Jews*, and other infidels. Therefore the Lord will bring down such Hypocritical Faiths: And that shall

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be the fall of *Babylon* the great. For what was the fall of the *Jews*? Was it not the discovery of their false and Hypocrical profession of his name; leaving them therein as in a Snare, when he drew out from among them the upright and simple hearted who truely feared him, and believed in him. So the fall of *Babylon*, that is, of all false Faiths, which work the works of Satan, and hold the seed of Christ in bondage: their fall shall be the discovery of their Hypocritical Faith: that shall be the fall thereof: and she shall be discovered to be a habitation of Devils. False Faiths that bring forth the works of the Devil, lying, deceit, murder, persecution, pride, envy, hatred and such like, such Faiths are fit receptacles and habitations for the Devil to act his part under, and men living in his Spirit, and doing his works, are rightly called by his name, (as *Peter* was when he did so.) On the other hand, they that live in the Spirit of Christ Jesus, in his innocent nature, following him, they are rightly called the Sons and Daughters of God. This was no strange thing in the Apostles dayes, when their Faith was a living Faith, and gave them fellowship with God: though in our dayes, since the memory of many, some have been Pillored, and Stigmatized for blasphemers, for professing Sonship with God. Which showes what grosse ignorance and darkness hath been over the Spirits of men, though highly professing Faith in

in Christ. For if they had known either the Scriptures or the power and Privilèdges of a living Faith, they durst not have done so. *Now are we the Sons of God*, saith *John*. And, *as many as are led by the Spirit of God, they are the Sons of God*, saith *Paul*: and such having received the *Spirit of Adoption*, draw nigh to God in that Spirit, crying, *Abba*, *Father*; Yea the Apostle goes higher and is very bold in his expressing of the near relation of the Sons of God with him. *If Children then Heirs, Heirs of God, and joynt-heirs with Christ, if we suffer with him, that we may be also glorifyed together.* *Rom.* 8. True and living Faith, gives this Sonship. *As many as received him, to them he gave power to become the Sons of God, even to them that believe on his name.* So believing on his name is receiving Christ, and with him *Sonship and Heir-ship.* And then he being received, and his Spirit leading us, we are thereby taught to walke as the Sons of God without rebuke in the World. And so the lives of the Servants of the Lord being blameless, are ar lights in the World: and preaches righteousness to the World, and tend to the glory of God. *Let your light so shine before men* (saith Christ) *that they may see your good works and glorify your Father which is in Heaven.* To whom be glory and Honour for ever, for his unsearchable love, manifested to us in Christ Jesus our Lord.

δόξα τῷ Θεῷ.

FINIS.